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The Rainbow Empire

By Stuart Bergsma, M. D.

Reviewed with Additional Material by Mrs. E. D. McKune, Canton, Ohio.

STUDY II—OLD ETHIOPIA

"If you could stand in Africa tonight
And see the moonlight on those green-clad hills,
If you could hear the youth's wild, minor trills
Dancing their life out, in that calm moonlight.

"If you could know the pity of their plight
Without God, in a world of deadening ills—
Then you would know the deep despair that fills
The heart of sin-sick Africa tonight.

"And God says, "Go" to all who name the Name;
And out of darkness reach those hands for light.
Upon us be the burden of the shame
That Christ reigns not in Africa tonight."

IF we could stand in the frontier provinces of Ethiopia tonight, perhaps we would realize that there is an *Old Ethiopia* intermingled with the *New Ethiopia* of which we studied last month. One finds signs of progress side by side with primitive conditions! Or, as someone has said, "Abyssinia is a country with one foot in the Dark Ages and the other in the League of Nations."

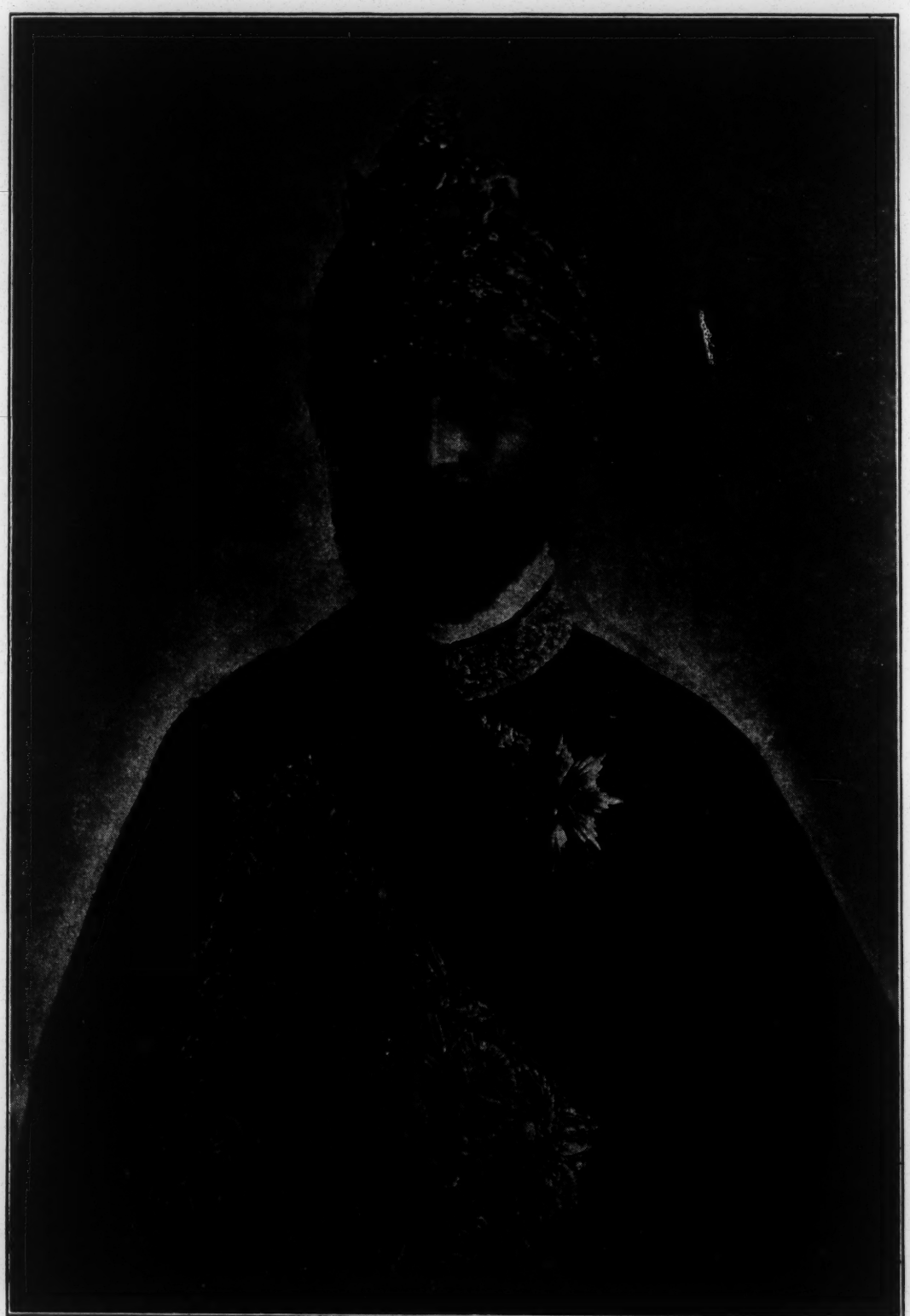
In Study I we dwelt upon the symbolism of the yellow stripe in the Ethiopian flag—*A Bright Present.* In this Study let us draw aside the Curtain of History and consider the red stripe, symbol of *The Stormy Past.* (Text p. 19)

How many readers of these pages can testify that their first interest in Ethiopia came from reading *Rasselas, Prince of Abyssinia* by Dr. Samuel Johnson? Exaggerated bit of eigtheenth century fancy though it is, yet its charm is captivating. To some people it may give the impression that Old Ethiopia was a place of stagnation and seclusion (as many Europeans of Dr. Johnson's day thought.) But does it not also represent a land whose narrow confines were at first wearisome to the Prince, but which drew him back after his experiences in the outside world?

Perhaps one good way to see what still remains of *Old Ethiopia* is to let Dr. Bergsma take us with him on trek from Addis Ababa to Sayo and Gorei.

A TREK IN ETHIOPIA

Young and Old who enjoy camping trips will want to read Chapters XIV to XIX of *The Rainbow Empire.*



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KING TAFARI MAKONNEN, CROWNED EMPEROR HAILE SELASSI I OF ETHIOPIA,
NOVEMBER 2, 1930

"Live" these trekking experiences with Dr. and Mrs. Bergsma, Mrs. Bancroft, Miss White, Miss Anderson and Miss Kiemele! Perhaps you will agree that camping in America and pitching tents in well-equipped tourist camps is much easier, though hardly as thrilling.

Imagine beginning six months ahead to prepare for the trek, ordering food supplies from America, and buying the equipment. The greatest task is to engage a trust-worthy "negadi", as the mule dealer is called who hires out himself, his mules and men at a flat rate for each mule loaded. "Before signing the contract every negadi is a saint in disguise. The contract is no sooner signed than he begins to assume a diabolical aspect."

After considerable bickering our "trekkers" finally started on November 7, 1930. (Forty loaded mules in charge of the negadi started several days earlier.) Fellow-missionaries took them by auto to the Hawash River, 55 miles distant. Ethiopia is one place in the world where mules make more dependable conveyances than automobiles. After crossing the Hawash River our missionaries began the trek which totaled 800 miles by mule, lasting 90 days, 56 of which were spent in the saddle at the rate of 14 miles a day. (Appendix, p. 284)

Dr. Bergsma records in diary form the experiences of each day—the camping places, the beauty of scenery, the people whom they met, attempts to buy food from the superstitious natives. Sometimes milk was refused because the natives reasoned thus: "You boil the milk; that kills our cows." When other diversions might have grown monotonous there was always the scheming negadi to make life interesting(?).

At Nakempti they visited the hospitable Swedish Mission. Several times en route Dr. Bergsma paused to heal the sick. Pagan Galla worshippers listened politely to the story of Christ—then tranquilly went on with their songs to the sun.

Pleasant days were spent at Sayo, exchanging experiences with the missionaries there, and with those who had come from Gorei for this meeting.

When the Gorei missionaries returned home, the ones from Addis Ababa went with them. On this trek they went through jungles of mimosa trees, relieved by stretches of cultivated produce, or groves of wild coffee.

Serious trouble arose with the negadi when it was time to return to Addis Ababa. After a court trial the negadi and missionaries parted company. Because the new negadi seemed more bent on pleasing his employers, the trip from Gorei to Addis Ababa was relatively uneventful. But to *appreciate* the trek you must read it yourself from the pen of Dr. Bergsma!

LEGENDARY ETHIOPIA

Even pre-Christian Ethiopian traditions represent her as "stretching out her hand unto God." Perhaps no one knows just what were the boundaries of Old Ethiopia. Suffice it to say that Ethiopia, mentioned in Old Testament passages, included more territory than is included within its present-day boundaries, perhaps much of Africa south of Egypt, especially along the Nile River to its sources.

EMPRESS WAIZERO MENAN OF ETHIOPIA

The descendants of Cush, son of Ham, settled in northern Africa and became the forefathers of the Ethiopians and certain other peoples. Soon the Jehovah of Noah was forgotten. Because the skin of these descendants of Ham was darker than that of the descendants of Shem and Japheth, they were called "burnt faces" dwelling in the country of "burnt faced men". Cushites living in Cush—they were called by the Hebrews. "Burnt face" in Greek is "Aithiops", hence the people were called Ethiopians and their land Ethiopia.

Following the confusion of tongues at Babel it is likely that Semitic peoples came into this region. Intermarriage with these Semitic peoples and incoming Jews, also with surrounding Negro tribes, produced a people which is hard to classify as to race. We recall that the features of the true Ethiopian, color of skin excepted, are not Negroid. Because of immigrant Arab tribes, called "Habishat" the name Habisha was applied to Ethiopia. From Habisha is derived Abyssinia, a name never liked by the Ethiopian people. We recall the recent request of the ruler that the land henceforth be called Ethiopia instead of Abyssinia.

Two King Lists coming down from Ancient Ethiopic Chronicles caused some consternation,though there is no contradiction. The one traces an almost unbroken list of kings from Ethiops, descended from Cush, Ham and Noah; the other to Solomon, descendant of Shem. The two lines are united in Menelik I, son of the Queen of Sheba and King Solomon, a story which appeals to many as legend. If the Ethiopians claim it to be true, and represent the detailed story in their crude paintings, who are we of the 19th century to disprove it?

The legend takes us back to the time when the Ethiopians had so far forgotten the God of Noah that they were worshipping, and were ruled by, a dragon or serpent. After 400 years of this rule of fear, Angabo fearlessly killed the monster and was made king. His descendant on the throne was Queen Makeda, the traditional Queen of Sheba. Enamored by tales told by her merchant, Tamrin, she went to visit Solomon. She was feasted; she marvelled at Solomon's wisdom; but refused his proposal of marriage. Finally, through a ruse of this wisest of men, she did marry him. Laden with rich gifts she returned to her native land. When the son born of their union reached the age of 22 years, he went to Jerusalem and was taught the wisdom of his father. Upon his return to Axum, he was crowned as Menelik I. Then came a period of Jehovah worship. But the centuries passed, and except for a group of Falashas (Ethiopian Jews) paganism again held sway in Ethiopia.

THE INTRODUCTION OF CHRISTIANITY

Did the meeting of Philip and the Ethiopian eunuch (Acts 8) lead to the fulfillment of the prophecy of Psalms 68:31? Holy Writ is silent about the life of the eunuch after his baptism. We can only conjecture as to whether he returned to Ethiopia and caused many to "stretch out their hands unto God". There are disagreements concerning the exact location of the kingdom over which his sovereign, Can-

dace, ruled. The Ethiopians of today claim that she is identical with their Kandake who ruled from A. D. 40 to A. D. 50.

Many believe that the Christianity which has lived in Ethiopia to this day, came as the result of a shipwreck in A. D. 333. It was responsible for the arrival at Axum, capital of Ethiopia, of Frumentius, a young Christian from Antioch. King Ezana and many others became Christian. In Alexandria Frumentius was consecrated Bishop of the Church of Ethiopia, and since that day the Ethiopian Church has been a branch of the Coptic Church of Egypt. Cumbered with much ritualism that the masses do not understand, yet it deserves credit for "keeping the faith" amid persecution and unbelief.

The history of Ethiopia, "an island of Christianity in a sea of Paganism and Mohammedanism", is interesting. We shall attempt to mention only a few events that appear in detail in *The Rainbow Empire.*

In the tenth century the Solomonian line of kings fell before Judith Esther, Queen of the Falashas. For 350 years the Zagwe dynasty which she founded held power. Mohammedanism came, knocking insistently at the door. Fearing to combat it, the last of the Zagwe kings abdicated in favor of Takla Haymanoth, a descendant of Solomon. Thus was the old line reestablished. Trouble with the furious forces of Islam even to the invasion of Ethiopia in the 14th century, made Takla Haymanoth appeal to King John II of Portugal for help. King John responded with a large army of men and cavalry. Islam was driven out, and once more Ethiopia was saved—a Christian nation. Who knows but Ethiopia's resistance saved the civilized world from being overrun by the Followers of the Prophet!

However, Portugal's part in driving out the Moslem made an opening wedge for Jesuits and Roman Catholicism. One Ethiopian ruler was persuaded to make papacy preeminent. There was civil strive over the matter, then every Roman Catholic was banished. Portuguese were forbidden to enter the land. Naturally Ethiopia felt suspicious of foreign powers and religions, hence it withdrew into seclusion.

THE EMPIRE OF ETHIOPIA EMERGES OUT OF CHAOS

During the 17th and 18th centuries Ethiopia continued to shut her ports against strangers. Petty governors, striving one with another, ruled over various parts of the land. Finally a Saul-like youth arose in the person of Lidj Kassa who was crowned "King of Kings Theodore". Dr. Bergsma likens him to King Saul of Israel because of his kingly stature and his work of uniting all Ethiopia under one head. But alas, even as with Saul, the bright morning of his reign resulted in a cloudy noon and a stormy night. At first he was friendly to foreigners. Moodiness and egotism spoiled him, and turned his friendship into murder of even those who had come in the name of Christ to be his friends. Simultaneous with our Civil War in the U. S., a "Civil War against Tyranny" was being waged in Ethiopia. Menelik II, son-in-law of Theodore, rose the David-

like Deliverer from Theodoric oppression. England stepped in, bombarding Magdala, Theodore's fortress capital. With defeat imminent, Theodore's last act again reminds us of Saul, for rather than be captured, he died a suicide. The Union Jack was raised over Magdala on April 13, 1868. But having come only in the spirit of brotherliness, England soon withdrew her armies. Menelik became king of four of the provinces and in 1899 was crowned Menelik II, King of Kings of Ethiopia, by the Abuna Matteos. Because of plentiful firewood he established his capital at Addis Ababa in Shoa Province, where it remains to this day.

Menlik II found it necessary to go to war to convince Italy that the treaty he had made with her did not mean that Italy could annex Ethipian territory to increase the size of Eritrea. The decisive battle was fought at Adowa in northern Ethiopia in 1896, resulting in Italy's severe defeat. Menelik was a progressive, well-loved ruler. He ar-

ETHIOPIAN PAINTING: PUNISHMENT UNDER EMPEROR THEODORE

(See "Rainbow Empire" pp. 216 to 219; 251 to 256.)

Emperor Theodore sits on a lion-throne. In front of him is the Bible for oaths. Behind him are guards and spectators. Amharas are light-colored; Gallas, dark. To right of Emperor is the Abuna under umbrella. On chair sits Chief Judge. In front of Emperor are accused, witnesses, and court scribe. The Amharic characters describing remainder of punishments and victims are as follows:

Lower right: Bandits bound hand and foot. Lower center: Flogging. Just above lower center: "Chopping off hands and feet" for crime. Above former picture: "surgical" removal of tongue. Left: A Galla and an Amhara hanged for crimes committed. Man at left harangues spectators regarding crimes.

Cut furnished from Mrs. George Moore Memorial Fund.

ranged with the French to build the only railroad line in Ethiopia today—the Franco-Ethiopian Road between Djibouti and Addis Ababa. Telegraph and telephone were introduced.

To tell more would be to leave *Old Ethiopia* and write of *Ethiopia Today.*

"Live and let live!" was the call of the Old—
The call of the world when the world was cold—
The call of men when they pulled apart—
The call of the race with a chill on its heart.

But "Live and help live!" is the cry of the New—
The cry of the world with the Dream shining through—
The cry of the Brother World rising to birth—
The cry of the Christ for a Comrade-like earth.

—Edwin Markham.

In our next Study we shall consider the answer that our Medical and Educational Missions are making to this *Call of the New.* Ethiopia is stretching out her hands for many things these days—perchance for modern civilization, for money, for a worthy place among the nations of the world—*and for God.* Will you be thinking and praying about *our* responsibility for helping her stretch out hands that will *touch* the Hand of God?

PROGRAM SUGGESTIONS—OLD ETHIOPIA

Text Material—Chapters XIV, XV, XVIII, XIX, XX, XXI, XXII, XXIII of *The Rainbow Empire.*

Poster or Invitation—With water colors or crayons, represent the Curtains of New Ethiopia drawn back to show a hut, symbolical of *Old Ethiopia.* Hut may be drawn, slightly above the center of poster, as described p. 26 of Text, or a flat surface hut may be cut from mud-colored paper and pasted in place. On the hut print "Old Ethiopia". Beneath it write this jingle:

No windows at all in this hut you see
But there are openings for you and me.
Come to the "School" called W. M. S. (or Y. W. M. S.)
It's for those who know more and those who know less.
Date ..... Place .....

This poster is effective on black poster board, with hut made of wrapping paper and rhyme printed in green, resembling Amharic characters, as suggested in September Magazine. Curtains painted royal purple with top drape fringe in yellow or gold. Picture of curtain in *National Geographic,* June, 1931, p. 691, is suggestive. The triangle decoration in center of overdrape symbolizes name chosen by Emperor, Haile Selassie I, meaning "The Power of the Trinity".

Introduction—Take the Posters of Study I (Sept. Magazine) and Study II to this meeting. Use poem "Live and Let Live" (Close of preceding article) to show the relationship between the *New* and *Old Ethiopia.*

Devotional Service

1. Theme: "Ethiopia stretches out her hands" Ps. 68:31; Jer. 13:23.
2. Bible Drill: Supply Bibles, or ask each woman to bring her own. From the Bible references given by Dr. Bergsma in Ch. XX, the Leader announces as many as she wishes. The first woman finding the reference reads it.
3. Prayer Cycle: 3rd and 6th days.
4. Song: "Over All God Reigns" (Bible Songs Hymnal, 161).

Program—"W. M. S. School". Make native hut as described (Text, p.26) either of mud and sticks, or use a hat box and thatched roof of fringed wrapping paper. The Leader explains that this hut, symbol of Old Ethiopia, contains the *only* answer to many of our questions. No windows

permit us to see directly into the hut, however, "small openings" have been made by those who have diligently studied the Past of Ethiopia. From the slits or openings the leader or "Teacher" draws "question marks" cut from colored papers on which are written topics or questions.

Arrange for several "Classes" on such subjects as mentioned below. Of course those taking part have been given duplicate question marks well in advance of the meeting. If seven women are used as suggested for the following topics, write questions on seven rainbow-colored question marks. (Secure pack of colored papers from ten-cent store). Then, as the "Teacher" draws the slips from the hut in their order, the one having duplicate color will know it is her time to "recite".

Classes: 1. "Anthropology" (Science of man)—2 in class.

a. How does Ethiopia Folk Lore say the Giraffe got his Tail? (Ch. XVII).

b. What is the Fable of Good and Evil? (XVII).

2. "Archaeology" (Science of Antiquities)—3 in class (Chapter XX).

a. Pre-Christian Ethiopian Traditions (pp. 191-194).

b. Period of Serpent Worship and Legend of Queen of Sheba (pp. 194-200).

c. The Eunuch of Ethiopia (pp. 201-203).

3. "History of Christianity"—1 in class. (Ch. XXI and XXII).

4. "Modern History"—1 in class (Ch. XXIII).

5. "Convocation or Assembly Period"—Introduce a "noted lecturer" who has come to give a brief review of the Trek (Ch. XIV, XV, XVIII, XIX). We suggest that you make an enlarged sketch of trek map (Text, opposite p. 115) on blackboard or large sheet of paper, indicating places and events.

Roll Call—"Believe It or Not". In the *Christian Union Herald* for June 4, 1932, Rev. Bruce Buchanan has 21 items listed as Sayo's *"Believe It or Not"*, written in the style of Ripley of Daily Paper fame. We found it effective to cut from light cardboard 21 maps of Ethiopia 4x5 inches. (Or trace outline of map from *National Geographic*, June 1931, p.702). On each map write one of the *Believe It or Not* items. Distribute in meeting and have women read them. Have on display for social hour. To further imitate Ripley, draw appropriate cartoons to accompany each item. We give several illustrations of items and cartoons:

1. "If anyone happens to ask you, you may assure him that there are 102 streams between Sayo and Gorei. . . ." (An appropriate accompanying cartoon: Indicate Sayo and Gorei with numerous streams between.

2. "One perspires in the U. S. A. but actually sweats in Ethiopia—at least on trek." (Cartoon: Ethiopian man from whose face falls large drops of perspiration).

3. "Occasionally on the road one is much impressed by the friendly salutations of passers-by, but later learns that in many cases the greetings are largely a result of a superstition. People feel that if they fail to greet travelers they will be subject to misfortune from the evil eye." (Cartoon: picture of wide-open eye).

4. "Moles and peanuts do not mix well—at least in our garden. Instead of the peanuts making the moles ill the moles make the peanuts look sick." (Cartoon: Mole underground eating peanuts off root of stalk).

5. "Sometimes when a large party goes on the road the crowd becomes separated. So the people who go first leave a sign for the benefit of the people who bring up the rear. They usually spread branches across the road to show that the other path is the one to be taken. It reminds one of the cross of Jesus that closes off the road of sin and worldliness." (Cartoon: Road with 2 forks. Across one fork, branches.)

(If you can secure a copy of this paper, cartoons will readily suggest themselves for the other 14 items.)

Discussion—For general, informal discussion the "Teacher" may draw from the hut such questions as the following.

1. Are we justified in representing *Old Ethiopia* as the "red stripe" of the flag, symbolizing a "Stormy Past"? In what respects was it stormy?
2. What is the origin of the word "Ethiopia"?
3. What is the origin of the word "Abyssinia"?
4. What things of *Old Ethiopia* should be preserved?
5. What current items of interest on Ethiopia have you read in newspapers or magazines?

Bunch of Dates—(See *"How to Use"*, p.6). An interesting method of telling the History. These dates might be printed on separate squares of cardboard, given out to different ones who hold up card and tell the event of that year.

Additional Material—If perchance old copies of the *Christian Union Herald* have been preserved, look for these articles: (They might be circulated among women for home reading. "Over Abyssinia in the Overland" by Mrs. Fred L. Russell (April and May, 1930); "From Addis Ababa to Gorei—My Diary" by Mrs. Virgil F. Dougherty (July, 1929); "Our True Trekologue" by Mrs. Fred L. Russell (March, 1928).

The National Geographic Magazines for June 1925 and August 1928 contain articles on Old Ethiopia.

Social Hour—If refreshments are served, why not invite the women to the "School Cafeteria"?

(We have just returned from the New Wilmington Missionary Conference. May we add that the dozen mission study classes were enthusiastic about *The Rainbow Empire.* You'll regret it if the supply of books in the cheap edition for Study Class groups is exhausted before you order your copy! The bargain comes in that you get *exactly the same book,* except cover, that sells for $3.00.)

May we tell you about one project worked out by members of the Adult Class? (It was suggested in the September Magazine, Program Suggestions, as "An Unusual Offering".)

Cards 4x7 inches (the size is matter of choice), each with name of a missionary to Ethiopia written at top, and small pictures of missionaries pasted on card (when picture could be secured) were taken to class. Volunteers took the cards and wrote sketch of life of missionary whose name was on the card. Married missionaries—husband and wife on same card. We give the material on one card as an illustration. Suppose we choose the card on which is pasted the pictures of Dr. and Mrs. Harold J. Wilson, our newest missionaries to Ethiopia. By the way this card was prepared by the mother of Dr. Wilson.

"Dr. H. J. Wilson, a native of Columbus, Ohio, brought up in the First U. P. Church of that city under the leadership of Dr. J. A. Speer, now of Tyrone, Pa., and Dr. W. E. McClure now located in New Castle, Pa. Graduate of Muskingum College, class of 1926 and Ohio State Medical School, class of 1931. The past year was spent as an interne in U. S. Marine Hospital, New Orleans, La. Mrs. Wilson is a Registered Nurse graduating from White Cross Hospital, Columbus, Ohio, Class of 1930.

"Dr. Wilson became interested in the needs of Ethiopia through his association with the three young men of that country attending school in Muskingum during his own college days. Dr. and Mrs. Wilson will be sailing September 12, direct to Addis Ababa to work in our George Memorial Hospital for a term of 5 years."

These cards with their store of information written by close friends and fellow missionaries, create a deeper feeling of interest in our witnesses in Ethiopia.

Jubilee Year

THEN AND NOW. 1883 to 1933

By Miss Minnehaha Finney, Tanta, Egypt.

THE other day a letter came from Mrs. O. H. Milligan which read something like this: "Our Women's General Missionary Society is looking forward to our Jubilee Year, our fiftieth anniversary, in June 1933. Will you please take whatever subject you wish and tell of the work in general, or specific things accomplished during these years of our history?"

It seemed rather a large order to me, but when I began to think through what has been accomplished during those fifty years I found it most interesting. It would take a book to tell it all.

During all these years the Women's General Missionary Society has been responsible for the support of all the unmarried women missionaries, for all the evangelistic work among Egyptian women and for about half of the educational work for girls, and part of the medical work.

At the moment of my writing this article there are fifty-two on the list of women missionaries. Fifty years ago there were six on the list. I think I am right in saying that Miss Ella O. Kyle was the first woman missionary who went out under the Women's General Missionary Society. We fifty-two women missionaries have as our saintly leader, a beautiful and talented young woman, Miss Anna Y. Thompson, who came to the field in 1871, or twelve years before the organization of the W. G. M. S. Today as I write this Jubilee article for the Magazine, Miss Thompson is lying very low in the hospital on her bed of pain. Every day several times a day we go to see her. The other day I asked her, "Miss Thompson, would you be a missionary if you had your life to live over again?" "Oh, yes!" she smilingly replied, and then she so humbly said, "I'd make the message more clear". Mary Frances Dawson and I sitting there by her bedside looked at each other and smiled for how well we knew that our Miss Thompson very seldom failed in making the message clear. Then she went on to say, "Always look on the bright side, and Christ is ahead". That, we may say is our beloved Miss Thompson's parting message to all who shall follow this valiant worker whose memory, as well as the memory of another valiant worker, Miss Margaret Smith, who has only lately gone to her reward, we shall always cherish. The memory of these two missionaries will always be revered by hosts of Egyptian women whom they served for more than sixty years. Many of our women missionaries have fallen out of the ranks during the past fifty years. All but six of the fifty-two missionaries came after the year 1904. We might say many nice things about this group of fifty-two women missionaries but it might not be becoming in me. However, I'll make a venture at it using the words of a noted man, a Pasha, whom I met once out in a Delta village, "I'm sending my daughter to the American

THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH

1883 1933

THE CHALLENGE OF OUR JUBILEE YEAR

A MORE COMPLETE ORGANIZATION
A DEEPER SPIRITUAL LIFE
A CONSCIENTIOUS STEWARDSHIP
A CLEARER VISION OF NEED OF MISSIONS
A DEVOUT EXPRESSION OF GRATITUDE
IN GIFTS AND SERVICE

Mission Girls' College in Cairo for I want her to be educated in an American School so she will be like you American women." I thought that a grand compliment for us all. May God use our lives as a true witness for Him, every day and every day, year in, year out.

MEDICAL WORK

This department of the work established by the W. G. M. S. has always been very dear to one whose memory we love and cherish—Mrs. H. C. Campbell. Tanta Hospital, located in the heart of the Delta at Tanta, and with a fine equipment is an institution which the women of the United Presbyterian Church have given to Egypt. The influence of the Martha J. McKown Hospital is far-reaching among the villages of the Delta. Both prince and peasant find solace here, healing for the body, the message of salvation for the soul. We missionaries are, indeed, grateful for such an institution where we can find the needed medical attention for our bodies when weakened by this difficult climate and unhealthy environment.

The beginnings of this work were made by Dr. Anna Watson and Dr. Caroline Lawrence. They came to Egypt in 1896 and began their medical work for women and children in a rented building in Tanta. If I remember correctly, they began their clinic the very week they arrived before they knew any Arabic and it was Mrs. Kelly Giffen who translated for them and introduced them to the people. In course of time a plot of ground was bought and a building erected. These buildings have been added to and enlarged till now it is a General Hospital and has been presided over by Dr. A. F. Grant till July 4th, 1932, when he was suddenly called Home to Heaven. This institution deserves an article all its own to tell of its influence and of the work of faithful doctors and nurses and evangelistic workers all who have had a part in its development.

Space forbids the telling of all the possibilities of a type of medical work here in Egypt of which we have two most interesting samples. I refer to the Clinic and Dispensary in Benha, which has a corner in the New World Movement Building and is presided over by Miss May Holland; and the Child Welfare Centers in Cairo which were started by Dr. Carrie Buchanan and are now carried on by Miss Jane Smith. We hope that among our future women missionaries there will be many nurses who will help to carry on with trained Egyptian nurses many of these Child Welfare centers.

EVANGELISTIC WORK

Evangelistic work among women and girls in Egypt is in the hands of sixteen out of the fifty-two women missionaries and they have as helpers sixty-five Bible Women who are also supported by funds sent out by the W. G. M. S. In the olden days a blind woman or a half blind woman, a needy widow was the Bible woman type and was able to do her part in carrying the gospel message from house to house to the unlettered women in their own homes. But times have changed and new demands are being made upon our evangelistic workers and the Bible women. In the new generation of women, many of them are somewhat educated. They

have, generally speaking, been educated in Government or private schools and are in need of the gospel as much as their ignorant sisters. The day has arrived for better educated, better equipped Bible women who can hold meetings, conduct Bible Classes, and reading circles for groups of young women with some education. Also, our Christian women are awakening to the value of directed Bible Study and our Bible women are finding themselves leaders of such groups.

The Bible Women's Training School, which has been in existence for a dozen years, one of the fine projects of the W. G. M. S., and housed in one of the New World Movement Buildings, has a large place in the training of such workers. We wish we had many hundreds of these trained workers and the means to support them.

Helen Ferrier of precious memory talked much about the possibilities of Community Center Work. In many of our New World Movement Buildings a place has been made for Community Center work and we believe it has a fine future contributary to evangelism among young women.

EDUCATIONAL WORK

Educational work for girls and young women in Egypt is in the hands of thirty-four of the women missionaries. One half of this number conduct the schools which are directly supported by the W. G. M. S. The other half conduct the schools for girls and young women which as yet have been supported by the Foreign Board, not yet having been taken over by the W. G. M. S.

We have always been proud of our educational work for girls and young women here in Egypt. In spite of the fact of the increasingly large number of government and private schools for girls and young women here in Egypt, and in spite of the fact that there is very sharp competition which is seriously threatening our schools for girls and young women, our Mission Schools for girls are unique because of the high quality of training which is given to girls committed to our care.* It will need a special article to stress the importance of all these educational institutions which are holding a big place here in Egypt in presenting ideals for service to Egyptian young women and in leading them out into this service for God and Home and Native Land.

(*) The W. G. M. S. has put into existence the Luxor Girls' Boarding School, known as the Carrie M. Buchanan Girls' Boarding School and the Tanta Girls' Boarding School, known as the Mary Clokey Porter Girls' Boarding School as well as many smaller schools.

THE W. G. M. S. AT WORK IN INDIA

By Miss Emma Dean Anderson

MORDECAI said to Queen Esther, when he would have her go into the king, to plead for the life of her people, "And who knoweth whether thou art not come to the kingdom for such a time as this?" I believe the Lord Himself called the W. G. M. S. into existence, just when He needed a band of willing, consecrated women through whom He

might be able to show His power during the last fifty years. His special blessing has rested upon this work from the beginning, and only when the book of remembrance shall be opened shall it be known how many souls have been saved, both in the homeland and in the lands beyond the seas.

I had been a missionary to India two years before the W. G. M. S. was organized, so I may say I have been an eye witness to all which has been done in that land.

In the very early days of the W. G. M. S. Dr. Sophia Johnston was sent out as a medical missionary, and how glad we who were working in Jhelum were that she was sent to us. Jehlum was largely a Mohammedan city, and in those days it was very discouraging to try to do anything. Beginning in a small way, she worked her way into the hearts of the people, and by and by the Good Samaritan hospital was opened, and through all these years has been a great blessing in that city and district. If you could have sat with me that sad day some twenty years ago when our dear doctor's body rested upon the bed, and could have seen the crowds of weeping women who came to look for the last time upon the face of their dear doctor, who had always been so kind to them, and could have heard their comments of her work, you would be able to better understand what her life and that hospital meant to India.

Add to this first medical work under the W. G. M. S. the wonderful work that has been done in the Memorial Hospital at Sialkot, the White Memorial Hospital at Pasrur, the Mary Reid Hospital at Sargodha, and the six dispensaries supplying the need in different parts of our Mission field, and all supported by the women of our Church. I am sure we all feel like praising God, and thanking Him that He has allowed us to minister to many thousands, yea, tens of thousands of India's suffering women and children. We might say of our medical work in India, it has been a practical way of showing the love of God, and tenderness and sympathy of our blessed Lord and Master.

One by one our boarding schools have been opened until today we have five first class up-to-date ones, and thousands of the young women have been trained and sent out to live for Christ in their homes and to labor for Him in different departments of life. Only one of these is older than the W. G. M. S. Sialkot Boarding School passed its Jubilee a short time ago. What shall I say of the forty-eight day schools, cared for by the women of our Church? Only eight of these are to be found in the cities where our girls might have had a chance to attend a Government school and receive secular education, but forty of them are out among the villages, where the only chance these girls had to learn to read the Word of God was in attending the school of the village. Many of these girls find their way to our boarding schools and are thus prepared to fill their places in life.

Do not be mistaken in your idea about the influence of women in India. India, has long oppressed women, and looked upon them as not worthy of being educated, but India's women are now awake. They are making their power felt, and they will have a large place in working out India's independence. We should be thankful that we are having such a

large share in their education, an education that has for its foundation a knowledge of the Word of God.

What shall I say of that faithful band of Bible women, supported and sent out by the W. G. M. S.? I know many of these personally, and, as I am thinking of them today, I am praising God for the love and devotion of this noble band, consecrated to God and living for the uplift of their sisters. Many of them are women of rich spiritual life, women who can tell others what God is to them and what He has done for them. They are a privileged class who can lift the curtain of the secluded homes of India, and go in and teach and talk to these women who are not permitted to go out. What wonderful heart to heart talks many of them have had in the quiet of the zenana during these years! It is they who get closest to the hungry, suffering heart of womanhood in India. Through them souls have been led into the light and have learned to love the Lord Jesus. There have been among those they have taught, some strong enough, and who have loved their Lord enough, to give up all, risk everything, and come out and profess Christ as their Saviour, and today they are to be found among those who are telling others of the love of Jesus and His willingness to save. Let us, as we celebrate our Jubilee, thank God for the Bible women of India.

Our Bible women go not only into the homes, but they go with our district missionaries into the villages. Without these your missionaries would not be able, year by year, to visit and teach so many thousands of our Christian women in the villages. The strength of the American worker would not be equal to this great work were it not for the help she receives from our Indian co-workers.

Aside from the opportunity of visiting and instructing the village women who know something of Christ, there are always crowds of Hindu and Mohammedan women ready to hear. They have often said to us, "Why do you always go to the Christians? We want to hear; come to us." If there is not a Bible woman along, even after a busy day, the missionary feels equal to giving another lesson, or of once more telling the story of God's love.

I do not know how many missionaries have been sent to India by the W. G. M. S., but I do know that each year there were sixty-five of us supported by it. Think of it! If we have been faithful to you and your Master, what a host to witness to the power and willingness of our Christ to save all who will believe upon Him.

I have heard our dear Mrs. H. C. Campbell say more than once, that the W. G. M. S. represented through the Women's Board, had never yet failed to send out young women who had applied who was fully qualified to go. How we should rejoice over such a record!

I cannot close until I have testified to the wonderful blessed influence that has come to the women of India through your example of giving an annual Thank Offering. This beautiful custom or system is wholly the child of the W. G. M. S., and how God has blessed as we have joined hands across the seas, as year by year we have come with our Thank Offering,

giving to Him that which is His own, and yet having Him receive it as if coming from our very hearts.

As we look forward to celebrating our Jubilee, may our hearts be filled with praise to Him who has been pleased to use us for the advancement of His kingdom, and may we, forgetting as it were, the work that has been accomplished, press forward and do our part to give the millions that are yet in darkness the light, and help win for the Lamb that was slain the reward of His sufferings.

The Monthly Mission Prayer Meeting

Topic for October 26

"BEARING PRECIOUS SEED ABROAD"

By Mills J. Taylor.

OUR Lord's words to His disciples are, "Go ye into all the world and preach the gospel to every creature", "Go ye and teach all nations", "Other sheep I have which are not of this fold: them also I must bring", "I if I be lifted up will draw all men unto me!", "Whosoever will, let him take of the water of life freely", "Ye shall be witnesses unto me *both* in Jerusalem *and* in all Judea *and* in Samaria *and* unto the uttermost part of the earth." His will is our law.

"Why call ye me Lord, Lord, and do not the things that I say?" must certainly be Christ's question to any Christian who does "not believe in foreign missions" or who assents to their obligation upon others but does not acknowledge their obligation upon himself. Under no circumstances is any Christian wholly freed from this obligation. Some may go to make Christ known by preaching and teaching and healing. Others may give and promote support at home for those who go. And it is possible for believers who have given the last dollar they are able to give still to retain their largest ability—the undergirding of our foreign missions with persistent, believing prayer. In our judgment it is impossible for any Christian to be so oppressed and burdened with need near at hand as to be freed from the obligation and privilege of bearing precious seed abroad on the wings of prayer.

Furthermore, world conditions demand that we bear the precious seed of the gospel abroad. Secularism, communism, nationalism, militarism, misunderstanding and race-prejudice are militant and Christianity dare not be passive. The world's problems are alone solved when Christ is applied to all of the departments of life. Dr. Stanley High, in an excellent article in the Christian Herald for June, 1932, said, "There are plenty of evangelical reasons for foreign missions but quite apart from evangelical argument, our world cannot afford to dispense with foreign missions. We could get along more readily without almost any other agency of international intercourse and with less ultimate cost. If all our contacts between the East and the West had been the foreign mission kind we

would probably have avoided most of the suspicion and distrust with which the Orient eyes the Occident. Foreign Missions represents the western world putting its best foot forward. After three centuries of imperialism the western world needed to demonstrate that it had a best foot and that it could be put forward.

"I am aware that there have been mistakes in foreign mission policy, and that all foreign missionaries are not eligible for halos. But with generous allowance for these, it's still true that the missionary enterprise represents the one uniformly unselfish contact between the white and the non-white worlds." By all means the leader of this prayer meeting should look up and utilize the truth about foreign missions as set forth in that article.

We must bear the precious seed abroad because souls are dying there *now* without Christ—one every minute in United Presbyterian foreign fields alone. This means that in all of the non-Christian world thousands are dying every minute, hundreds of thousands every week, millions every year, without Christ. Therefore, we who have the gospel must hurry to them *now*. I believe thoroughly in the slogan for the Church, "The evangelization of the world in this generation." I do not think that we Christians who have the gospel in our generation can ever escape the responsibility of taking it to "the uttermost ends of the earth", "all nations", and "every creature" in our generation. "Go ye into all the world and preach" when addressed to the first disciple did not mean "Stay at home, procrastinate, keep quiet and let others do it." Neither does it mean that as addressed to us. We need today the clarion call to action, the strong notes of urgency and of prompt obedience which rang in that old slogan of the Laymen's Missionary Movement. Would to God that it might again sound in every Christian heart and home, in every church, and be re-echoed across every mission, "The evangelization of the world in this generation." No individual saved by Christ can justify himself in neglecting or delaying the making Christ known to his unsaved, next-door neighbor, for, the day of opportunity for both of them may all too soon be gone. Similarly Christians in those lands now favored with a knowledge of the gospel must carry it speedily to those lands not so favored. "I must work the works of him that sent me while it is today." "Now is the accepted time." "Today if ye will hear his voice."

And once more the life of the home base churches will be "lost" or "saved" accordingly. "He that saveth his life shall lose it, and he that loseth his life for my sake and the gospel's shall save it", said Jesus. That is not true because Jesus said it. Jesus said it because it is true. And it makes no difference whether it is applied to one or a group of Christians, to a pastor or his congregation, to the preachers or the entire membership of a denomination. Jesus always taught that anything born of selfishness is bound to fail. He Himself thought of *others*, lived for *others*, served not Himself but *others*, died for *others*, and saved *others*. Therefore "*Himself* he could not save."

The decrease of missionary zeal in

any Church will eventually work to its hurt. Anything which causes foreign missionary zeal to burn ever more and more brightly will, beyond question, mean a whiter heat of soul winning passion at home, and therefore a fuller, richer, happier experience of Christ in our own lives and congregations. The most utterly unselfish Christian service we know is the bearing of precious seed to those whom we have never seen, in a land unfriendly to our health, in a tongue most difficult for us to learn, among a people who often, for the time being at least, have little or nothing but opposition and hatred or love and appreciation to give to us in return. Even so, this is the way to life for a Christian and for a church.

America for Christ

By Dr. E. D. Kohlstedt.

HOME Missions are the response of the Christian Church to that part of the great Commission which involves the evangelization and spiritual culture of America.

A PRIMARY RESPONSIBILITY

We readily recognize and heartily endorse Christianity's international missionary obligations, but inescapable convictions prompt the declaration that to Christianize America is a primary responsibility of the Christian Church in the United States, the world's most composite nation. In this country, the task of Home Missions, characterized by both home and foreign field environments, problems and service opportunities, demands the utmost consideration of far-sighted Christian statesmen.

Some of the salient factors that must be reckoned with include: cosmopolitan population groups, assembled from all nations and tribes of men worthy of historical mention; clustered rural and urban continentals, in many instances subservient to ancient traditional prejudices; vast areas of unevangelized rural regions and scores of spiritually neglected city centers; a studied purpose on the part of corrupt politicians to defeat constructive legislation on moral, social and economic issues; a racketeer extortion toll of appalling proportions; the ideals of our people threatened by the propagation of pagan philosophies; prospective native and naturalized citizens, whose personal reactions are destined to register determinative assets or liabilities in every habitable part of the planet.

A WORD OF CAUTION

Those who sense the significance of national and international trends and have thought these matters through to a deliberative conclusion, have a right to be heard and heeded.

President James R. Angell of Yale University, in an address April 19, 1932, to a group of prominent educators in the Bellevue-Stratford Hotel in Philadelphia declared:

"The present economic upheaval, with its vast army of unemployed, is adding immeasurably to the lowering of the family scale and to the temptation of adolescents and children to enter ways of delinquency and crime.

"We shall pay tenfold, in both money and industrial disintegration, for any failure to recognize this situation and to strain every nerve to keep in operation all the forces that we can command to meet these aggravated circumstances."

Attitudes and procedures that tend to discount the importance of faithful and fruitful home missionary activities in this country, characterized by as unselfish and heroic human investments as can be found in other mission fields, inevitably weaken the home base and jeopardize every missionary outpost in distant lands and on the islands of the seas. We dare not become unmindful of the fact that prevalent portraitures of the worst features of American life, radioed to the other side of the globe in one-fourteenth of a second and broadcast from commercialized silver screens, constitute one of the most delicate and difficult problems that now test the faith and fortitude of foreign, as well as home missionaries. For the sake of ourselves and of the entire world, *the mind and heart of America must be Christianized.*

World Service News.

THE CALL

Christ Thou dost call our souls,
Swift may the answer be
Show us the upward path of faith
And we will walk with Thee.

Christ Thou dost light our souls,
Constant shall be our prayer,
Show us the way is light for all
If we the light will share.

Christ Thou dost lift our souls
To help far lands rejoice.
Help us with tidings glad to tell
Lift up with joy our voice.

Christ Thou dost lead our souls;
Marching we praise Thy power.
Help us to love and serve Thee more
In this our day and hour.

—Eva Clark Waid.

Foreign Correspondence

SUDAN

Mrs. R. F. Shields, Editor, Khartoum, The Sudan.

MRS. J. KELLY GIFFEN

By Rev. Ried F. Shields

I am thinking today of a Hebrew woman who dwelt among the palm trees, giving her talents for the help and salvation of her people, delivering them from bondage and bringing them rest and peace for forty years, but wishing to style herself only "a mother in Israel". This thought has been prompted by the news of the death in Assiut, Egypt, of Mrs. J. Kelly Giffen, who established her first home more than fifty years ago among the palm groves of Egypt; who hesitated not to go, at the call of the people, to make her home in a little thatched, mud hut under the Doleib palms of the savage Sudan, to return later to the more civilized gardens of Khartoum. Everywhere she was sought out by men and women who needed help and guidance and sympathy and knew they would receive it at the hand of one who was like their mother regardless of color or creed. Not by the arts of war as Deborah did, but by the less spectacular and more difficult arts of peace and love, she labored fifty-one years for the salvation of the people of the Nile Valley, particularly the emancipation of the women and children from the evil habits and degrading customs of heathenism and Islam. She was called "Our mother" by many people. She aspired to no grander title. At the same time she was willing to pay the price to gain this exalted one.

Probably Dr. and Mrs. Giffen's greatest memorial is the Boys' Home in Khartoum. Shortly after they went there, where they lived in a house none too large for their own comfort, a woman came with a little boy and girl. She was in desperate straits. She knew Mrs. Giffen's devotion to the people. She implored her to take these children and rear them in her home. Before long other orphan, or dependent boys and girls were brought and the Home was launched. But the place was crowded and it was very difficult to have boys and girls together. Consequently the girls were moved to Khartoum North to form the nucleus of the Girls' Boarding School and the Giffen house became the Boys' Home. A large bedroom was built of matting, the veranda was given over for a dining-room and soon the place was swarming with little black boys who were learning, despite the inconvenience and the crowd and all the things the place lacked, what the essentials of a home are, viz., love and consideration for others. To get the home atmosphere and to inculcate a spirit of helpfulness to others, tiny boys were accepted as well as big ones, and even babies. And the Giffens gave their unstinted devotion to them all.

The first baby was brought with his orphaned brothers and sister shortly after the father had killed the mother and had been put into prison. The baby had been terribly neglected since the mother's death, but no baby anywhere could have had better care than this one received, though it required many sleepless nights and a Syrian Christian nurse would have nothing to do with the child because of his repulsive appearance. Shortly afterward another baby came. The mother was of the demi monde, the father unidentified. And the baby was in a wretched condition. Two doctors advised Mrs. Giffen to have nothing whatever to do with the child as it would surely die and could only bring her untold work and worry and sorrow. But this great-hearted woman replied that at least she could make him more comfortable until

death came and she received the poor, little mite as her own. Constant nursing, day and night conquered the disease and massaging straightened crooked limbs and at two years Babu was as hearty and happy a little fellow as the family held. The government sent some unblemished children of lepers. Other under-nourished, sickly children came—and some did not recover—and nothing else furnished a better demonstration than this of the unselfishness and love by which Mrs. Giffen won the hearts of the people.

But the Giffens' Boys were not all ill. Most of them were very much alive, with enormous appetites and boisterous ways and a penchant for fighting and a positive genius for wearing out their clothes and getting cuts and bruises. This called for as much patience and devotion as the nursing did, and for clever management to make an all-too-meager budget meet all the requirements of a family numbering as high as 95 growing boys.

This would have been a big job for most people. But in addition Mrs. Giffen found time to take classes in the school. She gave hours of time to women of every class who came to her with their problems; and other hours to tramping through the heat and sand to go to the help of other women who needed her in their loneliness and sorrow and distress. She had time to organize the regular Bible women's work in the homes. Men as well as women sought her counsel and her sympathy. Governors cherished her friendship and enjoyed her hospitality. And to homesick young missionaries she was always a refuge and strength—a wise, motherly counsellor.

Mrs. Giffen possessed a winsome, yet strong personality, and accomplished far beyond the average. But her strength lay in the "abiding" graces. For she had a strong faith in the sure mercies of God; she lived in expectant hope of the salvation of the Sudanese; but in her the dominant passion was love for Christ's little ones of the Sudan. Many men and women—black, brown, white,—would mourn as for their mother when news travelled up to the Sudan that Mrs. Giffen was dead. Though her presence is gone, and her grave is far away from the Sudan, her memory will ever abide among a people who saw the love of Jesus reflected in the ministrations of Mrs. J. Kelly Giffen.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

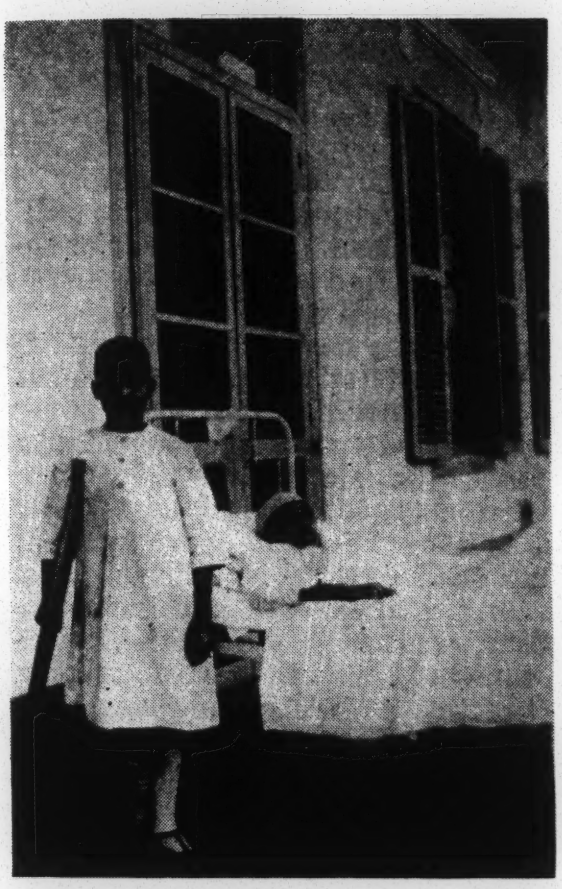
A FEW INTERESTING HOSPITAL CASES FROM TANTA

By Mrs. W. T. Moore, Tanta

"S" was a professional killer. Some say that he had from twenty to fifty notches on his gun. However, this type of man comes to grief in Egypt as well as in Chicago. "S" was shot in the back with a charge of buck shot and slugs. One of the largest slugs fractured his eighth dorsal vertebra and injured his spinal cord. Consequently, he was paralyzed from the middle of his body down and had no power of his legs. He was brought to the mission hospital because he was afraid to be taken to the Government hospital where all accident cases are supposed to be taken, lest some of his enemies would bribe the employees there to finish him off.

He was operated upon and the piece of vertebra that had injured the spinal cord was removed, but the cord was so badly damaged that it could not be repaired. Therefore he is still paralyzed. The wild look in his eyes reminded one of a hunted animal. He was very anxious to recover so that he could go back to his village and kill the man who had shot him. We believe that God interfered with his

plans, but was merciful to him in letting him live to hear the way of salvation. The evangelist finds him hard to deal with because he has so much revenge in his heart. He suffers patiently and the doctor in charge of the case has become fond of him. The friend who came in with him is very anxious that the Christian workers talk to him.



The crippled boy who has learned to read and has read the four Gospels and the Acts, in his stay of nearly three years.

Cut furnished from Mrs. George Moore Memorial Fund.

We pray not that he be healed to go out to continue his profession, but that his heart will soften so that he will accept Him who can justify the ungodly.

Another shot case came in about the same time. He had twenty-six slugs in his neck and chest. His enemy had climbed up on the wall around his house and shot him while he was taking his rest. He did not know who had shot him or why. He listened gladly to the daily lesson from our evangelist, made a good recovery and left the hospital very grateful for all that had been done for him. So we see that the shot rains on the just as well as the unjust.

The children are always interesting patients—if not ideal ones. Just now there are six boys, lively patients, though two are in casts and one on a crutch. One is a Christian, a son of an evangelist in another town. The others are Moslems, although two of them testify to Christ. One precious little Armenian, "Tiny Tim", who has grown from three and a fourth pounds to twelve pounds in the seven months of his life in the hospital, has known no other home since his mother gave her life for him.

Pray with us that they all may find their way to the eternal home.

SHADOWS AND SUNSHINE

By Miss Stella Robertson, Cairo

The year that has gone has been one of financial depression. Others will be writing of lower enrollments, and greater difficulty in collecting fees. Naturally our Music Department has suffered considerably, and, instead of a waiting list, we have not enough pupils to occupy the time of the teachers. However, work goes on with a good spirit, and we have several Voice students, who add to the interest of our services and Recitals. The Music Department, especially, is eagerly looking forward to the completion of our new Dales Memorial Hall, which, as well as all religious services, will accommodate our Musical Programs. Students, Faculty and Alumnae are working hard to raise the funds for the necessary furnishings.

One of our graduates, a Greek girl who is a practicing lawyer, lost her mother very suddenly, shortly before Christmas. The shock was very terrible for her, and at first, she was unable to eat or sleep. Her father sent for us, hoping we could help to comfort her, and as she is a fine

strong Christian girl, it was not long till the light came back, and then, at Miss Martin's suggestion she came out and stayed about two weeks at the College, giving some valuable help in the library until she was strong enough to go home and face life again.

Death came very near to us in quite a different, and very solemnizing way last fall. One of our Moslem pupils in the third year, died after only a few day's illness. She had been in my own Bible Class, and I was so glad that we had had the opportunity for so many intimate talks on spiritual things in that class, which is a very responsive one, and to remember how reverent and attentive this girl had always been. While one longed to know that she had definitely chosen Christ, one could not help hoping that it had been so, when her sister and aunt told us of her peaceful end. She had said "I think I am not going to get better, but I do not want you to weep too much for me. Death comes to us all sooner or later." As they carried her to the Hospital past the College, she said "There is my School! If I get well, I shall go back there again, but if I die I want my classmates to walk in front of my bier." Although this was a very unusual request, 15 of her friends did this for her, and marched, in their school uniforms from her house to the gate of the Mosque near by. We believe, indeed are sure, that many green blades are springing up in these hearts from the precious seed that is being sown every day, though we may never see the fruit in this life, but we need you at home to pray.

Last Sabbath I had the pleasure of being the one to take our Training Class girls out to their work, and shall close by telling you a little about it. The two who were to teach in the Husseinia Welfare Center set out first, on foot, about ten minutes walk. Then the other three girls who were to go that day climbed into the Ford with me and set off stopping for the fourth opposite the big gray house where she lives. She was waiting for us and we went on past the Station, across the railway, and down the narrow street, filled with people and carts, where our little Gullally congregation is. We left two there to be called for on our return-journey, and beckoning to a camel-man to get his clumsy beasts, laden with crates of vegetables, out of the way, we succeeded in getting the car turned and were off to Fom-el-Khalig. As we arrived there a drizzly rain was falling and the streets were sticky with that peculiar Egyptian variety of mud which requires a knife to get it off your shoes! So we were not surprised to find no children in the Street Sabbath School which meets in the alley-way beside the Church. The girls and I, with the Bible woman the latter armed with a large dinner-bell, started out to find the children. It was the last day of the Fast of Ramadan, and, having been up all night they were scarcely awake yet. In response to the bell, however, out from one little black hovel after another, crept a dirty little figure with a shawl over its head. In one "home" there was a little cripple boy whose father came out to beg for a leaflet for him as he could not go to School. Some of the bigger girls said they could not come because tomorrow was the Feast, and they must get dressed! And others were cooking dainties for next day's festivities. However, we returned with 28 little ragamuffins at our heels, who had first to pass the young teacher's inspection to see if they had washed their faces. Soon they were reciting "God is Love" and other short memory verses and telling the Bible story after the teacher with great vividness. It was hard for them to keep their excitement within bounds as the end of the lesson hour drew near, but they knew that only those who kept their places would get the picture cards which they dearly love. And, to crown all, as they passed out the teacher rewarded the

well-behaved ones with a raspberry candy and they went shouting and jumping home to their mud hovels to tell their mothers what the story was today.

The volunteer teachers are very happy in their work and it is good to know that in this work, as in the Daily Vacation Bible Schools, our students are learning to know the joy of giving as well as that of getting.

DAILY DOINGS IN PRESSLY MEMORIAL INSTITUTE

By Miss Anna Criswell, Assiut

The past year has brought both encouraging and discouraging experiences to the workers at P. M. I., but the former far outweigh the latter. It has been a hard year. One pastor brought his daughter, whom his wife had been teaching at home. He laid down the small fee saying, "We got the money by selling my wife's bracelets." Another pastor brought his daughter, but he had no money to pay. He said, "When my salary of last May is paid I will bring the money." A faithful evangelist whom Dr. Henry has supported for many years said, "I give all I have to keep my boys in school and I have nothing to pay for Magida." These girls and many others like them were taken in, and we thank the kind friends who helped to make it possible. God has supplied all our needs more abundantly than we asked.

It has been a pleasure to welcome into the High School many graduates of other schools who wish to take further work. This department has more than doubled in the last five years. In the fourth year a specialized Teacher Training course is given. Last May, 12 girls graduated from this course. Four of these are now teaching in Assiut and one is in the Bible Women's Training School in Tanta. Others have served as substitute teachers.

Strange to say, we have a men's meeting at P. M. I. It is held every Tuesday and Thursday morning and is for the servants. Attendance is voluntary, but all the Christian servants and several of the Moslems attend. One of the latter kept his Bible by him in the kitchen each day and learned many verses from memory.

This meeting and eighteen others which are held on Sabbath afternoon are under the auspices of the Volunteer Band which reached over 200 women and children weekly with the Gospel story.

Members of this Band also conducted 25 Daily Vacation Bible Schools in almost as many different towns during the summer. In these schools little boys and girls and a few women were taught lessons in reading and writing, hygiene, hand work, and Bible stories for a period of six weeks or more. These schools offered the only opportunity for education for the girls of some of these towns.

Life with us never becomes monotonous. Beside the daily round of classroom duties there are many interesting happenings in the boarding department. A teacher suddenly got engaged and married within 24 hours' time, a servant fell from a high ladder and broke a bone in his foot, a friend sent in a big basket of oranges for the girls, and a girl was taken to Cairo to get her first glimpse of a big city. There was the party at the first of the term for the girls who came back on time, and the Christmas tree with the beautiful, informal service on Christmas morning and the lovely dolls sent by kind friends in America.

Then, too, there were many interesting events outside the school. We tried to get into the homes of many of our Moslem girls, and always received a warm welcome. One wishes that many evenings could be devoted to this work.

The piano recitals and temperance meetings brought us in touch with many friends of the school. Our Alumnae Association has a meeting twice a year and tries to arrange for a lecturer of note to visit Assiut. This

year a well-known writer and speaker, El-Anisa May, is to speak. The president of our Association, Mrs. Alice Gubran, '06, is responsible for securing such an interesting speaker for us.

That which rejoiced us most of all was the changes we saw in the lives of these girls. Through their class meetings, the Christian Endeavor societies and the Sabbath School and the daily Bible classes they are being trained for Christian living and service. Twenty-three publicly professed their faith in Christ and united with the church, and many others showed new consecration and devotion. Perhaps the most outstanding example of consecration was seen in Wilhelmina, who went to teach in the Bible Women's Training School at Tanta. She had a definite call to this work, but found other openings more alluring. The battle was long and persistent, but at last was won. From the minute she decided her face showed peace. After being three months at work in Tanta she wrote, "I am happy in my work. I don't know whether it is right for me to be so happy."

THE PRESSLY MEMORIAL INSTITUTE AND THE COMMUNITY

By Miss Mary L. Thompson, Assiut.

How does the life of the school help the community? It has been our effort here in the P. M. I. to reach outside of the walls of the school through concerts and lectures.

Outstanding in this type of work during the past year have been the musical programs. The pupils and teachers have given programs devoted especially to the work of individual composers such as Beethoven, Chopin and Mendelssohn. The audiences have been appreciative of these efforts and the programs have done much to broaden the understanding of the pupils in matters musical.

Again this year the school sponsored a violin recital by M. Paul Miche, a Swiss violinist and composer. He appeared in Assiut two years ago. Both the Egyptian and foreign community looked forward to his return and a good-sized audience came to hear M. Miche play, despite the fact that the hard times have caused people to save on such luxuries as concerts.

It is gratifying to see graduates of the school taking an active part in matters of reform. Mrs. Azar Gubran, the president of the National W. C. T. U. of Egypt, is a graduate of the P. M. I. She showed great ability as a leader in her guidance of the recent national convention held in Cairo. The picture of the officers of this organization appeared in a local press and it was of interest to note that all of the ladies were either from Assiut or had come from Assiut originally.

Miss Helen Byrnes, one of the organizers of the W. C. T. U., has just visited Assiut. The P. M. I. joined with the other schools of the city in a rally held during her stay. At that meeting when the chapel of the Preparatory School of Assiut College was filled with school girls, almost five hundred pledge-signers were represented. Of these two hundred were from the P. M. I. We trust that the stand these girls have taken will aid largely in checking the liquor trade in this land before many years .

As we look forward to the coming year, we ask your prayers that the school may be enabled to meet the growing needs of the community.

THE BIBLE WOMEN'S CONFERENCE

Saturday, July twenty-third, was the day set for the gathering together of Bible women at Tanta, Egypt, to hold a conference lasting over two Sabbaths. They straggled in on various trains from various directions, and not all had arrived until about ten o'clock at night. The last three to appear, one of whom was totally blind, caused us some anxiety by their lateness. It seems they got off at the wrong station and so had

to wait for another train to bring them on to Tanta. (Strange to say, this blind woman's name is "Shemaa", which means "candle", and her radiant face with its sightless eyes, as she sat drinking in the spirit of the Conference proved a light to all of us who saw her. When doing her Bible work she has a little girl lead her from house to house, and we are told that her pupils delight in her visits. It was beautiful to see the kindness of the other Bible women towards Sitt Shemaa.)

Such a chattering as there was that first night! Thirty-some women were gathered in two big dormitories of the girls' school building. It was difficult to get them settled down to rest that night, and, in fact, every night.

Our rising hour was five-thirty and prayers were at six-thirty with breakfast following, at six-fifty. The meals were prepared by a man cook assisted by two boys, but the Bible women themselves cleared the tables and washed the dishes, groups of them taking turns for certain lengths of time. Meanwhile others tidied up the dormitories, bath-rooms, etc.

Both the Sabbaths we were there, we went to the Evangelical Church in the morning and had our own services in the afternoon. Each week-day morning we gathered at eight o'clock for our first period of study. After a song or two, Rev. Tewfeek Gayyed conducted a very helpful Bible Study. Miss Holland followed him with a practical demonstration of some sort —how to bathe a well baby, a sick baby, a baby with fever, (a large doll was used for these demonstrations); how to give an oil rub to a baby, a sun-bath! how to make and apply a flax-seed poultice; and finally, some suggestions regarding sanitation and personal hygiene. It took five mornings to demonstrate all these things to us, but it was well worth-while, for, following Christ's example, the Bible women need to minister, not only to the souls, but to the bodily welfare of those among whom they work. Helping a tired, inexperienced young mother with her sick child, may make a soft place in her heart for the Gospel, more than many Bible lessons would. After an intermission, Sheikh Kamil Mansour then talked to us on "Islamics". This was of very practical value in showing the Bible Women what was most important to stress in their Bible teaching, and particularly how to go about instructing Moslems in Christianity. He was especially qualified to give us this instruction, because he himself is a converted Moslem and his work is particularly among Moslems. He answered for us many of the arguments and questions which Moslems often ask. The morning session concluded with another excellent Bible Study conducted by Rev. Murcos Adb ul Masheeh, another converted Moslem. The women were kept busy with notebooks and pencils during all these talks, getting many Bible references and thoughts and illustrations which would be helpful to them in their work of teaching the Gospel.

Lunch was ready at the close of the morning's work, after which all except those doing the dishes could rest until tea-time at three-fifteen. After tea everyone was free to do as she wished until supper-time at six-thirty. Some went out to do needed shopping, or to call on friends; others played games, such as ping-pong, in the big, airy dining-room, until it was cool enough to go out doors to play volley-ball. Rev. Murcos had a prayer meeting after tea each day, out on the grass in the front yard. He suggested that some play games for a while, for exercise is important, and then come to the prayer meeting, and others go to the prayer meeting first and play games afterward. This time of prayer was, I believe, one of the secrets of the success of the Conference.

Often before supper we all sang together out-doors and were still singing as we entered the dining-room. When the evenings were not occupied

otherwise, we sat out in the yard and sang one song after another.

Mrs. Goubran of Assiut, the President of the National W. C. T. U., lectured to us one night on Egyptian customs which should be changed—for example, the mourning customs—and another evening on Temperance. Dr. Cleland of The American University of Cairo, brought a moving-picture machine and presented, one evening, the health film, "Save the Eyes", and the next evening, the beautiful film, "King of Kings", produced by Cecil de Mille. Much was added to the effect of this picture by having the appropriate piano music with it, played by Mrs. Worth Howard of Cairo.

A Say-So Meeting the last Sabbath afternoon gave opportunity for the women to tell what had especially helped them in the Conference, or whatever else might be on their hearts. And, then, as the highest point in all that the Conference had brought us in Christian fellowship and spiritual uplifting, we went to the school chapel and had a Communion service.

I believe that we all, leaders and Bible women, Americans and Egyptians, left the Conference resolved to consecrate ourselves more completely to the service of our Master.

INDIA

Mrs. Osborne Crowe, Editor, Sialkot, India.

SARAH DAUGHERTY BIBLE WOMEN'S TRAINING SCHOOL

By Mrs. Joseph C. Alter, Zafarwal.

April 5 to 15, 1932, is a red letter date in the minds of the Zafarwal missionaries. We had just looked at the open doors in our city and the open doors in the circle of villages around us and yearned for a company of consecrated seed-sowers to tell the Gospel story once again in one grand sowing in this field where Missionaries have worked for 57 years. Then in answer to our prayers we were asked to entertain the Bible women of the Mission, for ten days, as they meet yearly in their Bible Training School. Here indeed was our company of Gospel seed-sowers!

They came April fifth, thirty-two strong and with them the fourth year ladies and the Women's Evangelistic Committee. Only the third and fourth year ladies are expected to attend this school. Misses Brown, Lamont, Sherada and Weede had the privilege this year. To a great many in America a Bible Woman just means Mary Samuel. Mrs. Samuel was here and the other women are just as nice and charming in their various ways. They could have grumbled about the roads into Zafarwal (we boast the worst in the Mission) but they were perfect guests to begin with and continued to be even when they met at first hand the problems that confront us here in the work.

The Program of the school opened each morning with a devotional fifteen minutes. Then the school divided into two Bible classes. The Urdu class was taught by Miss Ella Gordon and the Punjabi class was taught by Mrs. Laura Cleland McArthur. The women throughout the year had been studying First Corinthians in preparation for these classes and as a result the Bible Hour was interesting and helpful to both teachers and pupils.

At 9:30 a.m. the women were divided up into teams of two or three, the more experienced Bible Women with the young missionaries and younger Bible women. Then out they went through the city and into the villages by foot and in cars for the seed-sowing time. The doors are open indeed and in many cases the women in the Zenanas hardly would let the Bible

women leave in time to get back for lunch at 12:30. The sweet, friendly spirit of the Bible women seemed to draw the Hindu and Moslem women as a magnet. Some came from their villages to call in the afternoon. Each day came requests for this woman and that woman to "come to my house again or into my neighbor's house." most to harvest; we found those who have heard and are still seeking more Light; and we found others who have decided not to accept the free Gift of God. On the whole all of the people received us gladly into their homes and listened carefully to the Gospel message. 'How beautiful upon the mountains are the feet of him that

(1) The Urdu Class was taught by Miss Ella Gordon. Miss Gordon is seated in the lower row.
(2) The Panjabi Class was taught by Mrs. Laura Cleland McArthur, Mrs. McArthur is seated in lower row.
Cut furnished from Mrs. George Moore Memorial Fund.

In fact even better than I can describe this seed sowing among our non-Christian neighbors is this little note from Mrs. Mary Samuel. She says: "It has been a privilege to visit the village and city homes in Zafarwal. This place has been visited for 57 years. As we went around from place to place we found people ready al- bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that sayeth unto Zion, Thy God reigneth'."

In the evening we had a general class conducted by Miss Lillian McConnell. At this hour the women gave their reports of the day's work.

In the ten days of the school 3500 women heard the Word and some 500 girls and boys; making a total of 4000 non-Christians taught. The rest of this hour was devoted to the consideration of various subjects "Our Relation to the Church"; "Our Need for Prayer"; "Our Work". This class considered the heresies abroad in the land and discussed ways and means of dealing with heresy. This was a timely topic and greatly appreciated by the Bible Women.

The day closed with Vespers. Here and there as twilight fell one could see young missionaries in conversation with Bible women. Here and there a group of women would be studying. In this quiet corner some would be in prayer. One of the most precious times in the School for the Missionary is to hear the story of such women as Raj Kumari, who came only a few years ago out of the heart of Hinduism and is now among the Saints. There are others who were Moslems, Sikhs, Brahmans, Megs and Hindus and who are now Bible women. The close touch with such as these brings the young missionary into touch with the very heart of India and close to the reality of the Master.

Throughout the days, over and over again was voiced the appreciation of the School by many of the Bible women. They called the children of Sarah Daugherty blessed in establishing this Bible School. Here are some of the appreciations left by the women: "This School has taught me that the lives of those who serve God should be like the Word of God, so that we may be able to show forth our faith through our lives to others in Truth. We have learned from our teachers many hidden secrets in the Word of God so that we may be better able to help solve others' problems. We are deeply thankful for this school."—Raj Kumari, Campbellpur, Punjab.

Another writes: "In this school we learn the Word of God which guides us in all our daily life. We have also become aware of the different kinds of false teachings. I thank God for giving us qualified teachers who reveal to us the deepest secrets of the Word of God so that we are confirmed in our faith."—Mrs. Roy, Taxila, Mission Hospital.

Still another writes: "I am greatly thankful for this school. I am newly aware of the love of God and His Word of Love which I can tell to those about me. I am more sure of my own faith so no one can mislead me. 'Let no man seek his own but another's wealth'. 1 Cor. 10:24."—Mrs. Sabir Musih, Mission Hospital, Sargodha.

The entertainment of the school was in the special charge of Miss Mary Kyle, assisted by Mrs. Celia Bhagana, the Zafarwal Bible woman, and the local committee. One evening the men of the church gave the drama of Joseph and his Brethren. This was attended not only by our guests but by Hindu and purdah women from the city. One afternoon the women were invited to tea by the missionaries in the old mission bungalow which was built by Dr. Barr. Mrs. Jai Parkosh thrilled us all by showing us where she slept some forty years ago in this old house. She had left her village to become a Christian and Mary J. Campbell had placed her in that little upper room for safety. The sight of the room brought back memories to this little woman, of her youth, her fears, her children and her baptism. She is Miss McCahon's Bible woman and quite the oldest of the group and yet she was one of seven to receive prizes for Bible Memory work in the school.

So the ten days are over and we are left richer by the fellowship, labor and lives of these consecrated women.

ETHIOPIA

Mrs. J. S. Maxwell, Editor, Sayo, Ethiopia.

NAMING AN ETHIOPIAN BABY

By Miss Elizabeth McKibben, R. N., Sayo.

On December 12th Gidada, our blind evangelist, was returning to Sayo after his vacation in Gorei. He had ridden on a mule eight hours that day and was very tired and hungry. The other men of the party were also hungry and they informed Gidada that they could not bring his food until later as they wanted to eat first.

Gidada decided not to wait for their return, but with the help of the little boy who leads him, to try to find food for himself. Gidada and his leader started out to find the bread market.

On the way they met some people who were worshipping the road. These people asked Gidada to eat with them. They said they had plenty of bread, coffee and native beer. Gidada replied that he would not eat their food, as he was going to buy his own. Because Gidada was traveling on the road they again insisted that he eat with them. Gidada's answer to this was that he wanted to help them to stop worshipping the road. They would not listen to him that day and as he left them, he said these words, "If God wills, in my son's time you will hear and stop this idol worship. You will awaken from your sins and worship the true God."

That night as Gidada thought of these people and their heathen customs of worship, he wondered how long it would be before they would awaken from their sins. He decided then that if his little unborn child was a son that he would call him Damakso (meaning to awaken). While Gidada was talking to these people on Saturday afternoon, his little son was born.

Early Monday morning Gidada was on the road, hoping to reach Sayo that day. On the way he met a man with a letter for him telling of his little son's birth. He reached Sayo late that afternoon tired but happy and thankful that God had answered his prayer for a son.

Damaksa had to have another name and so Gidada remembered Gideon who at the command of God threw down the altar of Baal. Gidada knew that throughout Ethiopia there are many men, women and children who worship heathen gods and who are slaves to sin. He wanted his own son to be a power for God and to help his own people to destroy all the things belonging to other gods and to worship the true God.

Pray for Gideon and all the other little boys and girls in Sayo who have opportunities to learn of the true God and of their Saviour that they may be used mightily among their own people to bring them to a knowledge of God.

Our message is not one of grief, but of joyful tidings. Although we may outrun the Ethiopian, it is the Ethiopian who will finally deliver the message to his brethren of the dark continent. The evangelization of Ethiopia, depends under God, not on us foreigners, but on the Ethiopians themselves. We can only lay the foundations on which the Ethiopians themselves must build their own native church.

Dr. Bergsma in *Rainbow Empire.*

Editorial

MRS. JOHN P. WHITE, Editor, 136 East Market St., Xenia, Ohio.

"FELLOWSHIP OF MINISTERING"

The Macedonians gave themselves to the Lord. After that, they had open eyes, open ears, open hearts, open hands. In a time of great crisis they begged to be allowed to help.

Doubtless there were those who were saying to them "But you know in these hard times, you ought not to give away anything to any one". "Yes" they replied, "We have been in poverty and in deep affliction but the grace of our Lord Jesus Christ, who for our sakes became poor, has filled us with abundance of joy; we want to share our joy with others." So they pressed their gift upon Paul in order that together there might be a "fellowship of ministering" (II Cor. 8:4).

There are some of the same spirit today. They are saying "Even though our bank has failed, our assets are frozen, our fields are fruitless, our stocks are worthless, yet our heavenly treasures are safe. We want to share the remaining earthly treasures with those who are ministering in all our mission fields." Others are no poorer than they ever were. They never had houses or lands or stocks, or bonds but they have work today when many are unemployed; they have health and they are saying "We who are strong ought to bear added Kingdom responsibilities".

Oh for thousands more United Presbyterian Macedonians, wholly given to the Lord, in abundance of joy, entreating the treasurers of Missions Boards to be allowed to enter more largely into the "fellowship of ministering".

* * *

MAGAZINE MONTH

Dear Literature Secretaries:

To you, who have been our tried and true helpers in the past we appeal for special help at this time.

The work of the W. G. M. S. can go forward only on the shoulders of informed women. Nothing can be of greater importance in sustaining our work than to give information. Without knowledge of conditions and needs of our mission fields women will not pray, women will not give.

May we depend upon you to seek the renewal of every expiring subscription at this time and to make a thorough canvass for new subscriptions?

* * *

TWO OFFERS

With every new subscription we shall send back numbers July, August and September as long as the supply lasts. Or we shall send a copy of the 1931 July number containing the pictures of all missionaries supported by the W. G. M. S. Please designate new subscriptions and which copies are desired.

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

WHERE DO YOU LIVE?

I knew a man and his name was Horner,
Who used to live on Grumble Corner:
Grumble Corner in Cross-Patch Town.
And he never was seen without a frown.
He grumbled at this; he grumbled at that;
He growled at the dog; he growled at the cat;
He grumbled at morning; he grumbled at night;
And to grumble and growl was his chief delight.
He grumbled so much at his wife that she
Began to grumble as well as he;
And all the children, wherever they went,
Reflected their parents' discontent.
If the sky was dark and betokened rain,
Then Mr. Horner was sure to complain;
And if there was never a cloud about
He'd grumble because of a threatened drought.
His meals were never to suit his taste;
He grumbled at having to eat in haste;
The bread was poor, or the meat was tough,
Or else he hadn't had half enough,
No matter how hard his wife might try
To please her husband, with scornful eye
He'd look around and then, with a scowl
At something or other begin to growl.
One day as I loitered along the street,
My old acquaintance I chanced to meet,
Whose face was without the look of care
And the ugly frown that it used to wear.
"I may be mistaken, perhaps, I said,
As after saluting, I turned my head;
"But it is, and it isn't the Mr. Horner
Who lived for so long on Grumble Corner!"

I met him next day, and I met him again,
In melting weather, in pouring rain,
When stocks were up, and when stocks were down;
But a smile somehow had replaced the frown.
It puzzled me much; and so, one day,
I seized his hand in a friendly way,
And said: "Mr. Horner, I'd like to know
What can have happened to change you so?"
He laughed a laugh that was good to hear,
For it told of a conscience calm and clear;
And he said, with none of the old-time drawl:
"Why, I've change my residence, that is all!"
"Changed your residence?" "Yes", said Horner,
"It wasn't healthy on Grumble Corner,
And so I moved; 'twas a change complete;
And you'll find me now on Thanksgiving Street!"
Now, every day as I move along
The streets so filled with the busy throng,
I watch each face, and can always tell,
Where men and women and children dwell;
And many a discontented mourner
Is spending his days on Grumble Corner,
Sour and sad, whom I long to entreat
To take a house on Thanksgiving Street.

—Josephine Pollard.

QUESTIONS AND ANSWERS HELPFUL FOR THE THANK OFFERING SEASON

When does the Thank Offering year close?

December 31, 1932.

Is the money of the Senior Life Membership, the Junior Life Membership and Life Directorship counted in the amount of the Thank Offering?

Yes.

What is the amount of each?

Senior Life Membership is twenty-five dollars. The first one received was in 1886. The Junior is ten dollars and was begun in 1904. The first Life Directorship was received in 1917. The amount is three hundred dollars.

To become a Life Member or Life Director must one be a member of a missionary society?

No.

Can a member of a society make a

member of another society, even of another congregation, a Life Member or Life Director?

Yes. It may be given through the Women's, Young Women's or Junior society and counted in the offering of that society, not in the society to which the Life Member belongs.

In the annual Ingathering how may the offering of the different societies be designated?

The offering of Women's society is placed in white envelopes, the Young Women's in blue and the Juniors in pink. All may be secured at 905 Publication Building, Pittsburgh, Pa.

How long may one expect to wait before receiving the Life Membership certificate?

The treasurer of the society sends name and money to the presbyterial treasurer. She sends name and money to the General treasurer. The General treasurer gives the name to the Thank Offering Secretary and certificate is issued and mailed the day the name is received.

If the treasurer of the society sends money of the Thank Offering and does not mention the Life Membership and name should they expect a Life Membership certificate?

No. There is no possible way for the General treasurer to know unless the name and money are sent together. A certificate could not be issued.

May money given for Life Membership and Life Directorships be designated for any other purpose?

No. From the beginning 1886 the Board has felt these funds should not be used for current expenses, but be held for some specially needy object, which the Lord in His providence would in time indicate.

May a society designate part or all of its Thank Offering for Life Memberships?

No. An individual may designate her Thank Offering for any work for which the W. G. M. S. is responsible. A society can not designate its Thank Offering for any purpose.

Is the use of the Thank Offering box advisable?

Yes. It is a reminder day by day of reasons for expressing our gratitude. His blessings to us are daily. We should not wait to express our "thank you" until the annual Ingathering day.

How may a presbyterial gain a place on the Honor Roll?

By each society in the presbyterial giving a Thank Offering and reporting same to the Presbyterial Thank Offering Secretary, she in turn sending report to General Secretary on time. This report must balance in number of societies with the last Statistical Report. If societies have merged or disorganized this fact should be reported.

What is the Thank Offering Junior Honor Roll?

Roll of societies giving a Thank Offering averaging one dollar or more per member.

Who fill out report blanks?

Thank Offering Secretary of Women's and Young Women's societies and Superintendents of Junior societies.

What are the duties of the Thank Offering Secretary of the society?

To present some interesting material on the subject at each meeting of the society, secure boxes and literature as needed by the members, arrange for the annual Ingathering service, keep roll of Life Members and Life Directors and present the subject to others whose names are not on either roll. As soon as the treasurer sends the money of the Thank Offering to the Presbyterial treasurer the Thank Offering Secretary fills out report blank and mails to the Presbyterial Thank Offering Secretary.

What are the duties of the Presbyterial Thank Offering Secretary?

Stimulate interest in this work in each society within the presbyterial. Visit each society if possible. Write words of encouragement to the sec-

retaries of the societies. Send out the report blanks promptly, after having written her name and address in proper spaces of blank. Get a report from each organization and report name of any society disorganized or merged within the year.

What is the greatest need of the Department?

For each woman and child in the United Presbyterian church to realize that every gift comes from God. He is blessing each bountifully and we should express our gratitude to Him by a love gift.

In all our planning may we be much in prayer. Without His blessing all our plans will be in vain. Prayer plus good methods, plus consecrated zeal will result in victory.

GLEANINGS ON GIVING FOR ROLL CALL

Gratitude is the fairest flower that blooms in the human heart.

God is Himself a cheerful giver, hence He loves to see His own character mirrored in His children.

Every gospel message that reaches a human heart must be spoken by human lips. Gratitude for the gospel should prompt those who have it to pass it on to others.

The Lord's work can only be done with what we sacrifice, not by what we can easily spare.

Giving and living for Christ are usually so closely allied that one follows the other as the night follows day, especially when giving comes first.

He blesses as we give. If we give, the promise is: Thy barns shall be filled with plenty.—Prov. 3:10. If we with-hold: it tendeth to poverty. —Prov. 11:24.

I am God's; then I must live for His glory. My time is God's; I must spend it to His glory. My money is God's; I must use it to His glory.

Every life is surrounded with a great many blessings it knows nothing about—blessings that are affecting that life all the time, but unrealized. The only way to discover these unknown blessings is to be thankful for the blessings we do know.

Only the grateful Christian can rightly sing the new songs of praise and thanksgiving. Only he can realize that love to God which enables him to see in every human being a brother, and every blessing a gift from God.

Not what we get in this life but what we give makes us rich.

Do good with what you have or it will do you no good.

The life which is void of the grace of giving lacks the full symmetry and beauty that are proper in a Christian.

Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For the same measure that ye mete withal it shall be measured to you again.—Luke 6:38.

SENIOR LIFE MEMBERS

$25.00 each.

From July 1, 1932 to August 1, 1932

5. Mrs. Arvilla L. Douma, Hull, Iowa. In memory of her parents, Mr. and Mrs. A. A. Kuyper.

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.

2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.
Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago,Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Spokane Presbyterial—1st Spokane Yowamba Society (Y. W. Band)—16 members.

Chartiers Presbyterial—Robinson Susanna Hutchinson Y. W. M. S.—13 members—President, Betty Witherspoon, R. D. 1. Bulger, Pa.

Nebraska Presbyterial—Summerfield Emma Dean Anderson Circle—President, Bessie Orr, Summerfield, Kansas.

That memory may be refreshed, let attention be called again to the need for organizing the high school age girls into mission circles. Will you not see that the girls in your church have an opportunity to begin work for their little sisters whose opportunities in life have been much curtailed because they were born in a home or a land where the Gospel light has not gone. Or, if it has been introduced, it takes such a long time to tell everybody.

One of the Jubilee aims is to have a more complete organization in the home church in missionary lines. Every age should have its chance, childhood, youth and age. On request, literature will be sent to you. In it there will be suggestions that may help you formulate your plans wisely.

BEGIN EARLY TO ORGANIZE. MAKE THE YEAR COUNT!

A PRESBYTERIAL CONTEST

The Y. W. societies of Cleveland Presbyterial entered into a contest which closed May 5. This contest paralleled in part or emphasized the several points of the Standard of Efficiency. There were points on reading mission books, attending summer conferences, stewardship, etc., in addition.

The mission books used were selected from a list sent to each society—denominational, biography, fiction with a missionary background. Some of the books were "The Promise", "Facts and Folks", "Daughters of India", "Quare Women", "The Glass Window". Any Y. W. secretary interested in knowing the full number of points may secure same from this department or by corresponding with the Y. W. secretary of Cleveland Presbyterial, Mrs. J. C. Smith, 1860 Shaw Ave., E. Cleveland, Ohio.

As to the success of it, nearly every society said that a definite interest had been created and better work done. More than half of the contesting societies won sixty per cent or over, several over seventy per cent, a few over eighty and one, the Washington Boulevard Y. W. Guild, ninety-three per cent.

The ten points of the contest consisted of eighteen separate items. A questionnaire accompanying the points revealed this interest,—societies want a contest this year upon which we have but recently entered. It will differ from that just completed, but no doubt will challenge the effort and earnestness of each society.

"PLUS AND MINUS"

These words appeared as the heading of a short article in a recent publication. The thought was based on the problem of equations as found in algebra. Any one having studied this subject, remembers the part these two characters had in the problems and what fun it was to get rid of the many x's, y's and z's by cancellation of the equal factors.

The article applied this process to the happenings of life, particularly emphasizing the place reading holds in establishing ideals and moods. There are those who base all their opinions of good and evil on what they glean from the metropolitan press. They seldom read the thoughts as found in worthwhile literature. If, over against just newspaper reading were placed an account of the doings of a Christian missionary, alone in a large continent in his altruistic labors, it might not be able to displace the pessimism wrought by always dwelling on the sordid side of life. But multiply this one missionary and his work by the number of Americans now in service throughout the world, *more than eight thousand* of them, would this not make an impact on the thought sufficient to wipe out much of the negative attitude?

There is perhaps no agency that influences thought and hence ideals more than the daily press, going in as it does to almost countless homes and scattering its news to the ends of the earth. To those in far lands America is to a large extent what the papers say it is in the news relayed.

The church offers much wholesome reading in paper and magazine. There are current magazines which are full of constructive thought. The whole world in its wonders is placed before the readers who enjoy such material. There is no doubt but that thought is stimulated in channels of helpfulness, optimism grows and pessimism flees under these conditions.

The minus-type member is a poor encourager in a missionary society. If she is convinced that every thing is "going to the dogs", that is what she has gathered by her daily reading, she is not likely to be spontaneous towards advancement in a work outside the horizon which has bounded her daily thinking.

"Put your weight and influence on the side of uplifting agencies and the strength of sordid things will begin to diminish. The complex of life will become a problem of simple equation" we are told. The plus of life will so over-balance the minus or negative side that optimism shall have a real place.

These years of leanness through which we have been passing have been lengthened no doubt because loss has been permitted to hold undisputed sway in the mind. "As a man thinketh in his heart, so is he" has been verified again and again. Confidence in ourselves and others needs to be fostered. Especially do we need to regain confidence in our Father's oversight. He is mindful of His own. His mercy and loving kindness are new every morning.

When we think that the world is all bad and nothing for good is being accomplished, read something like this: (You may read *The Womens Missionary Magazine* or some church paper to get the information!), A woman completed 25 years of missionary service in a certain country. When she began, the Christians in the entire region numbered only a few hundred. *Now in one district alone there are two hundred Christian villages with a Christian community of over sixteen thousand souls*! Is that not news of an uplifting character? Does it not chase the "minuses" of life into hiding?

The complex equation of life will yield to solution when we follow *the* Leader, the unconquerable One. He has never known defeat. With Him, the plus of life holds control. His is a positive life, not negative; a plus, not minus.

A TWENTIETH YEAR CELEBRATION

The King's Daughters Society of the Summit Ave., Jersey City, N. J. church, celebrated its twentieth birthday this spring. The correspondent said that the most of the members have met together the first Monday of each month for all these years.

At this meeting, the members of the W. M. S. and former members and officers of the entertaining society were guests. No effort was spared to make the evening enjoyable. A Scotch comedian assisted in entertaining. The members furnished the cast for a play. One of the members read the history of the society.

The table was a beautiful picture in its pink and blue decorations, a large birthday cake and beautiful flowers forming an attractive center. A souvenir booklet contained the program and menu. Chicken patties, strawberries, ice cream, etc—sound tempting, do they not? Each one present received as a favor a rosebud and sprig of fern. The first president and the present one received beautiful gifts in token of the society's appreciation of their services.

The purpose in organizing the society as stated was—"to encourage and unite the efforts of the girls in religious and charitable purposes." One of the outstanding events during the years was the progressive supper reckoned as the "longest" meal they ever had. It began with the soup course at the home of a member at 6 o'clock. The salad course was at a different home then the main course closing with the dessert and coffee at another home still,—this at 10:30 p.m.!

The King's Daughters Society to live up to both its social and religious duties, served refreshments on prayer-meeting night, hoping that it would draw the members of that body closer together. It performed many other local acts, many of which may have been a real blessing to the home congregation.

This society has never had a large membership but has been the means of raising and distributing the sum of $2100, a really worthy contribution to the work of the church locally and farther away.

Mrs. Lucy Guterl, Y. W. secretary of Hudson Presbyterial, is the president of this society.

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The Foreign Missionary Society of First Church, N. S., Pittsburgh *is* unique as to age, being not only the oldest in the U. P. Church, but also the oldest missionary society of any denomination formed west of the Alleghenies.

"I had the pleasure (with much work involved), of writing and producing a pageant in celebration of the 100th anniversary of our church, in which each women's organization, as well as the beginning of the church, as a church, was dramatized. The Foreign Society was, of course, the most interesting and unique, with its costumes, many of them actual heirlooms from that period, and some of the participants descendants of the original members.

"Strange as it seems now, away back in 1838 the spirit of Foreign missions was most unpopular. Feeling the urge to have a part in sending the Gospel to heathen lands, a group of women of the then newly organized church, got together and formed a petition, presenting it to Dr. Pressly, minister at that time, asking the privilege of forming a society for that purpose.

"All sorts of objections were given by some of the elders. One questioned the 'ethics' of such a course. Another said 'there was not enough religion to go around here, why try to send any abroad?'

"After questioning the women closely as to their motives, etc., Dr. Pressly finally gave permission for the society to be formed. The constitution provided that every penny raised was to go to foreign missions, and that

rule has been strictly adhered to during the century. It is interesting to note that for six years Dr. Pressly faithfully reported to the Presbytery the society and its progress, but during all that time they were not permitted to use their money;—*it lay in the banks unused for six years!*

"Having passed the 94th anniversary, we are now looking forward to our centennnial." Mrs. Edward T. Crowder, President of the society.

REPORT OF METHODS CONFERENCE, CHICAGO PRESBYTERIAL

Planning the program is the most important phase of our work. Regular attendance is a common problem but that can be solved readily by an attractive program. Therefore, our discussion is around this central thought and these three divisions should be taken into consideration:

1. Yearly Program or Standard of Efficiency.
2. Monthly Program—giving attention to special days.
3. Study Books.

1. YEARLY PROGRAM: How important is the *yearly* program. Today we have a standard of efficiency that challenges us to the best efforts possible if we would report a successful society at the end of the year. We must *Pray*. We must *Plan*. *Prayer* and *Plans* plus *Pep* plus *Effort* should be the motto of every program committee.

2. MONTHLY PROGRAM:

a. We should have a *General Aim*. Keep that always before us. Be sure it has a definite missionary appeal.

b. We should have *Special Aims* when planning our programs and the following are some that come to mind:

Good Attendance. If program is well planned and well presented the interest will hold and new members will be attracted.

Business Sessions. Well conducted with reports written out by various committees. Business-like methods, so business will be taken care of properly.

Devotions for all meetings well planned. Atmosphere can be marred by poorly prepared and presented Bible passages.

Prayer. Every member ready and willing to lead in prayer. This will mean prayer groups, prayer cycle, etc.

Equipment. Have the necessary maps, prayer cycles, missionary magazines, costumes, decorations. Use them and share them.

Denomination. Learn the work of our denomination. Know our missionaries at home and abroad. Use prayer cycles and missionary magazine. Make our missionaries personal friends to all members.

Every Member. Use every member in some way during the year, on committees and programs. Use some form of group system. Same groups for fields and stations. Committees may form groups. Or use numbers one to twelve for months in the year.

Social Life. Plan for some social life during year. Our Christian fellowship is a wonderfully precious thing.

Special Days. Observe special days during year—Fall Rally, Thank Offering, Christmas, New Year's, Spring, Mother and Daughter. Pageants or plays. Surprise meetings. Picnic outings. Summer Christmas tree with gifts for far away fields, etc.

3. STUDY BOOKS: How can we use our study books to best advantage? Never use two books in regular meetings. It is too tiresome even with well prepared programs. Use one book in the regular meeting and have a study class for the other. Use manual for leaders, "How to Use". For class have all-day sessions; if book contains six chapters then six leaders and six hours at some home. A strenuous day, but how profitable!

Yes, all this takes planning, effort

and time. But Christ's work is too precious to dawdle over.

Is your place a small place?
Tend it with care,
He set you there.

Is your place a large place?
Guard it with care,
He set you there.

Whate'er your place,
It is not yours alone
But His, who set you there.

SUGGESTIONS FOR NEW AND VARIED PROGRAMS

Magazine Night. Give each as they enter, outside cover with picture cut from *The Womens Missionary Magazine* and fact to be read at roll call. Scripture verses from Proverbs 1 and 2 on Wisdom. Read bits of foreign correspondence. Sketch with costumes made from cut-up magazines.

Mother and Daughter Meeting. Give mothers corsage. Daughters, card with tribute to mothers for roll call. Story of Ruth and Naomi. Talks: "Our Mothers' Dower Chests" (precious qualities passed on to daughter) by a daughter; and "Our Treasure Chests" (first shoes to grown up deeds of love) by a mother. *Other Mothers,* contrasts between Christian mothers and daughters and those in non-Christian lands.

Potluck Supper Meeting. New Officers in charge. Furnish cards and pencils for society toast, suggestions for year, and roll call. Talks by officers: "Aims" (loyalty), "Savings of Scribe" (urging attendance, promptness, etc.), "That Lost Five Dollars" (from *The Womens Missionary Magazine*), "Real Thank Offerings", and "Knowledge" (stressing use of magazine, prayer cycle, etc.),

Easter Meeting: Theme, "The Risen Christ". Talks: "The Risen Christ in Our Fields Abroad", "The Risen Christ in the Homeland". Stories from magazine.

Flower Show. Must be started a year ahead. Tiny envelope to represent seed packet "Precious Seed" with name of some member inside or some one not a member. To be planted and tended for year.

Intelligence Test. Pass out some slips with questions, other slips with answers, on any field or subject, to members as they enter. Have those with questions find proper answers. To be read at roll call or at some other time during meeting. Other subjects suggested are: *Colonial Tea, Missionary Hike, Resolution Meeting, Missionaries' Reunion, Missionary Mail Time, Remembrance Meeting, Guest Night, Harvest Luncheon, Indian Pow Wow, Personally Conducted Tours, Missionary Musical, Wish Meeting, Silver Anniversary.*

Note: The above report was sent on request by Mrs. M. M. Shaw, Y. W. Secretary of Chicago Presbyterial. Many of the ideas your society may be able to incorporate when it makes up its new program or in working out the one already in use.—Editor.

Methods

Second Butler W. M. S. has its new year book ready for use. This society is fortunate in having its own quartette under capable leadership. A consecration meeting opens the year's work at which the Prayer Cycle is explained, the program presented and the new officers installed.

One of the roll calls arranged for gives opportunity for each member to cite what she considers the best fact found in *The Womens Missionary Magazine.* At another time Scripture prayers are to be given.

Over the likeness of the prayer partner, or, as expressed, "My sister in prayer", are these lines under the caption, "Forget them not":

"Forget them not, O Christ, who stand
Thy vanguard in the distant land;

In flood, in flame, in dark, in dread,
Sustain, we pray, each lifted head;
Exalt them over every fear,
In peril come thyself more near.

"Thine is the work they strive to do;
Be with thine own, thy loved, who stand,
Christ's vanguard in the storm-swept land;
Their foes so many, they so few!"

Mrs. John G. McMarlin, Butler, Pa., is chairman of the program committee.

From "sunny" Kansas, Sterling, the Janet Nesbitt Circle, comes a program clad in green. A certain missionary is the object of special prayer at each meeting or perhaps it may be the mother of a missionary. On guest day the topic is—"Essentials of missionary success". The five divisions of the subject to be discussed by as many speakers have to do with the *place* of knowledge, money, time, prayer and the result of such stewardship. At the picnic meeting, the beauties of nature and the Creator are to be considered. Where is a more fitting place to think on such subjects? An unusual roll call is in connection with the Standard of Efficiency, each member to be able to give a point. The evening is to be given over to a study of the points and of the Prayer Cycle.

Some apt quotations are: "No one is shut out from great thoughts." "Smile, and speak *first.*" "When we *Know* we *care;* when we *care,* we *give.*" Miss Ethel Henry, Sterling, Kansas, is president of the society.

First Butler W. M. S., in its new year book, incorporates several very good ideas. On the inside of the front cover, it declares its *trust, motto* and *prayer.* Then this challenge:

"Tired! well, what of that? Didst fancy
Life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come! rouse thee, work while it is called today—
Face to the front along the King's Highway."

The tithe and efficiency are to receive special study. A full page is given over to special information so that no member may plead ignorance of what is expected of her. On a double page in the center of the book is a tribute to the members who have entered in during the year to their eternal rest. Mrs. H. L. Oakes, Butler, Pa., is in charge of the program.

A folder containing the program of the Y. W. M. S. of First Indiana, Pa., is at hand. In the devotional period, prayer in its different phases is being studied, such as united, unceasing, thankful, directed, acceptable, world-wide. Bible references are supplied. The Prayer Cycle is used as a basis presumably. Special music is frequent. A covered dish dinner is an enticing announcement for the closing meeting of the year.

Miss Helen Louise Duncan, Indiana, Pa., is president of the society.

A very attractive booklet is that of the W. M. S. of First Indiana, Pa. The "Alice" blue cover has but one adornment, the monogram, "W. M. S.", in gold. The inside lettering is blue on white pages. This society like the Y. W. M. S. of the congregation is putting thought on prayer in its different aspects. Perhaps we too seldom see it in its several angles.

The world of today needs the following admonition:

"Are you discouraged? Pray. It will comfort you.
Are you peaceful? Pray. It will confirm you.
Are you tempted? Pray. It will uphold you.
Are you fallen? Pray. It will uplift you."

Like many other societies, the "Rainbow Empire", Ethiopia, is to be studied. It is hoped that this book will receive universal study this year when it is just fresh from the author's hand and the imprint of the press. It is a real opportunity for the whole church to be well informed on our newest mission field.

Mrs. J. J. McIlvaine, 645 School St.,

Indiana, Pa., kindly sent in both of these year books.

The Nelle Smith Guild of Warren, Ohio, is just a new society and of course its program is its very first attempt. A systematic study of the several mission fields is being begun. Egypt is to be the topic of the year. To begin with, the cover is most suggestive of Egypt with its sand-toned paper, white pyramids, blue Nile, its camel, brownish of course, and rider clad in green and the yellow-robed water-carrier with his jar ready to serve the thirsty. Who would not want to hear a "mummy" speak or visit a curio shop or sail on the Nile? A ride in the Delta car would be interesting and an evening with an Egyptian princess most romantic. Several other things about Egypt are to be learned, among them, something about our missionaries and their work.

This brand new society is to meet four times this summer to study Dr. Bergsma's book and, at the August meeting, the book is to be *reviewed.* This society is using the Prayer Cycle even though the organization is new, a very good plan.

The Mount Washington Y. W. M. S., Pittsburgh, Pa., has sent in a copy of its program. A Perry picture is the adornment of the front cover. On the inside of the cover is a Biblical scene. This comment is early in the book: "The folk who are enjoying this organization most are the ones who are working at it hardest!"

Every month carries its special text as, for instance, in November: "In everything give thanks, for this is the will of God", or, for April, "He that doeth the will of God abideth forever." The will of God is emphasized throughout.

Another unusual feature is the line of devotions. It is a study of the Apostle's Creed, all to be given by an able expositor. One month is to have a debate on the relative value of spending time and money in education on the fields abroad. The last page has this heading: "My Missionary". The roll of members occupies column number one under this and just opposite there is a missionary name for each member. Early in the year there is a "meet my missionary meeting" with this note appended: "For your missionary, see the last page; write at once or begin to collect clippings." Mrs. A. A. Love, 211 Bailey Ave., Pittsburgh, Pa., is president of the society.

PROGRAM FOR NOVEMBER

"The Rainbow Empire" for Girls' Circles. The Trek.

By Mrs. J. C. Smith, 1860 Shaw Ave., E. Cleveland, Ohio.

"Eventually, why not now?" Read your text book, "The Rainbow Empire", through.

Supplementary material for the month:

The Womens Missionary Magazine, May, 1932, pp. 579 to 591 and 602 to 608.

The National Geographic, June 1925. Inquire at local library.

Poster—Make large "Trek" map of Ethiopia (see p. 115, text), using Ethiopian colors. Sketch line of march in green, mark Addis Ababa, Sayo, Gorei in red, other places yellow. Underneath, the invitation:

Come along on trek with me,
See your Ethiopian brother—
Negadi, Mule and Mission Ford
One as stubborn as the other!
(Date, place, etc.)

Invitation—Small folders in shape of map of Ethiopia. Cut all from one pattern. Sketch line of march on outside, invitation as above on inside.

Devotional Theme—"Walking with the Lord".

(Leaders thought)—When we walk along the highway of life without our

Lord, we will view those we meet who are not of our class or of our race with scorn, or amusement, or indifference. When we walk with the Lord, our hand in His, our eyes are opened. Those we meet are our brothers, and we look upon them in compassion, sharing our blessings and our Lord with them.

Song—Bible Songs Hymnal, No. 248, verses 1, 2, 3.

Scripture—(Written out on slips of paper, and given out before the meeting begins.) Each verse is a step with our Master. Lev. 26:12, Job 23:10, Job 31:4, Ps. 16:11, Ps. 23:4, Ps. 55:14, Ps. 86:11, Ps. 119:105, Prov. 4:19, Isa. 30:21, Isa. 40:31, Jer. 21:8, Amos 3:3, Matt. 11:5, John 8:12, John 14:6, I John 1:7, 3 John 1:4.

"A step, and a step, and a step, and a step,
And so we are walking life's way!
The next thing, the next, and the next, and the next,
And so we are spending each day!

But if each little step is a step with the Lord,
And the next thing is done to His praise,
We shall really be walking by faith, as He said,
And our lives will be full of glad days!"

Prayer—For guidance in our daily lives along the way, that we may come to know our Master better and better through His words, through our daily talk with Him, winning His approval by our service to others whom we meet as we go.

Song—Bible Songs Hymnal—238, verses 4 and 5.

Lesson Period:

Leader—This session we are to be excused from lessons, and are to hear from visitors instead.

1. From a Tweed Coat that took a trip to Ethiopia. ("My Life Story"—*Junior Missionary Magazine*, Nov., 1931, p. 128. Impersonation to be given by girl wearing a tweed coat.)

2. From some of our missionaries who took a trip from Addis Ababa to Sayo, Gorei, and return. Find them in your Prayer Cycle as they are presented—Mrs. Bergsma, Mrs. Bancroft, Miss White, Miss Anderson, and Miss Kiemele.

"ON TREK"

(Make all speeches very brief, except Mrs. Bergsma's last one. Use maps.)

Mrs. Bergsma—Isn't it nice to be all together again? This isn't much like our trek from Addis Ababa to Sayo, is it? Do you remember—(Tells of preparation for trek, getting started, tips, etc. Pp. 113 to 117 in text).

Mrs. Bancroft—But wasn't it terrible the way the Ford behaved? (pp. 117 to 119).

Mrs. Bergsma—And do you remember the terrible time we had with the men along the way?

Miss White—Yes, our own servants behaved pretty well, but those *negadis*. (Tell briefly of their behavior. Chapts. 14, 15.

Miss Anderson—There were some rather terrifying things happened, too, and some funny ones. (Buying eggs and milk, p.121. A leopard, pp. 132, 133. Saturday baths, "Kosso", pp.127, 128).

Miss Kiemele—One thing that never failed to interest me was making camp, and loading the pack mules, pp.138, 139).

Miss Anderson—I'm sure you weren't so interested in seeing them *doctor* the mules. (p.142.)

Miss Kiemele—I didn't like that either. I was interested, though, in the markets, and seeing Dr. Bergsma conduct clinics in them. (p143).

Mrs. Bancroft—But weren't we glad when we arrived in Sayo! (Sayo, p.150, 151. The Maxwell baby.) And how we hated to start back, though we did want to see Gorei on our return trip. The country was lovely. (Scenery, Crops—p.163, Coffee—p.172). But that fight about the stick almost spoiled it for me. (pp. 165-168). I was more than glad to get to Gorei. (pp.173-174).

Miss Anderson—Do you remember the embaltas and the funeral procession? (pp.180-181). But weren't we glad to get back to Addis Ababa?

Mrs. Bergsma—We surely were. The hospital seemed like a million dollar institution in comparison with the medical advantages we had seen.

Miss Kiemele—Suppose you tell them, Mrs. Bergsma, about our medical work in Ethiopia, how it started, and our wonderful opportunity there.

Mrs. Bergsma—Indeed, I'd love to. I have some pictures I'd like to show you, too. (See old numbers of *The Womens Missionary Magazine*). (Tells of beginnings of medical work, and work in three stations, p.273. Also Chap. 5. Supplementary material in "The Great Physician in Our Fields Abroad"—10 cents:—Order from Foreign Board.)

Leader places red crosses, with names of doctors and nurses at each station.

Poem—"A Nurse's Prayer"—given as a prayer by girl in nurse's costume. (p.590, *The Womens Missionary Magazine,* May, 1932).

Circle of prayer for doctors, nurses, evangelists in hospitals, patients, etc.

Leader—The Red Cross of medical service leads many to the Cross of Christ, which means Salvation.

Song—Bible Songs Hymnal No. 255—"The Way of the Cross Leads Home".

Social Hour—Ethiopian Furlough—(Game No. 6—"Three and Thirty Missionary Games", using names of missionaries to Ethiopia.)

Note:—You of the Circles having access to *The Womens Missionary Magazine* have enjoyed one program as prepared by Mrs. J. C. Smith. Another one is presented in this issue. We are sure that your meetings will be most interesting for of course you will make every endeavor to use what has been so carefully prepared for your use. We are hopeful that every society shall have readers as well as subscribers to the Magazine.

We wish to commend to every sponsor of a Circle this new page. Mrs. Smith has actual practice in putting on such programs as here presented. It is not a case of airy theory. Let us hear from you as to your pleasure in this new page. For quite a while there has been a desire for such help. Now that it is available, please use it to the limit.

A WORD ABOUT THE NEW WILMINGTON CONFERENCE

It is not the thought to review the days of the conference, August 5 to 12, for that would take too much space, but rather to express appreciation for being privileged to be present.

The Women's Board shares in the conference year by year, always sending two delegates from its membership as well as representatives from its missionary roll. This year there were four young women under appointment present for a language course and to enjoy as much as possible of the regular conference. It is the custom to have the foreign secretary one of the delegates each year. For many years this one has been Mrs. H. C. Campbell of precious memory. Many spoke of how much she was missed. She loved the work and people. Now that she has passed from service to reward, some one else must take up the work where she laid it down. Mrs. J. D. Sands is very ably carrying on, performing any duty assigned to her with her customary grace and ability.

The spirit throughout the conference was uplifting. All sessions were well attended. Very excellent addresses were delivered, interesting lessons capably taught, a telling pageant splendidly presented, most interesting stories related, delightful Christian fellowship enjoyed. One could not but wish that all who enjoy such gatherings might have been able to be present.

Foreign Missions

MRS. J. D. SANDS, Secretary,
5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

NEW WILMINGTON MISSIONARY CONFERENCE

Our Foreign Missions Conference celebrated its twenty-seventh birthday this year with all the trimmings such as birthday cake, candles, an especially good dinner, and a short pageant. This pageant depicted the days when the Conference was first planned. The leaders were represented by young men and young women dressed in the styles of 1905—long dresses, full sleeves, high hats. They told in a few words of the influences which led up to the Conference and the steps taken to inaugurate it. The years have shown what a tremendous influence it has been for good and the building up of Christ's Kingdom in our mission fields abroad and in the training of young lives for service in the home church.

The attendance of delegates was fully up to that of previous years. People came in great numbers from cities and towns for many miles around for the special services and for the Sabbath day addresses. These were made in tent and church by Dr. Paul Harrison, a medical missionary to Arabia, and Dr. Robert H. Glover, the secretary of the China Inland Mission.

A wonderful program was carried out. Each day classes of all ages met for Bible and Mission Study under competent and interesting teachers. For the latter the text was Dr. Bergsma's book, "Rainbow Empire". The President of the 1933 Convention of the Women's General Missionary Society taught the adult class in a most delightful way. Dr. Claire Hawthorne of our church in Washington, D. C., touched the hearts of young and old in his messages on "Personal Work", "Soul Winning" and "The Yielded Life". His addresses and indeed all the addresses centered around the Conference motto: "Lord, what wilt thou have me to do?"

The missionaries present added much to the Conference as each evening one or two representatives from each of our four foreign fields told of the work, its difficulties and encouragements. On Sabbath afternoon there was a Story Hour. Rev. Harvey McClellan and Miss Blanche Soule of the Sudan, Dr. Bergsma of Ethiopia, and Miss Henrietta Moore and Miss Emma Dean Anderson of India told stories from their own experiences that were most interesting, touching the hearts of the auditors, and brought both smiles and tears. Thursday night a pageant was presented by Rev. J. G. Campbell, his wife and four children, and a few friends. It was a wonderful portrayal of what it means for a man or woman to become a Christian in India. The last evening was given over to the outgoing new missionaries. Eight young people spoke briefly on "Why I am Going to be a Missionary." Two of these were doctors and their wives going out under the Foreign Board while four young women go under the Women's Board. They need our prayers as they go out to unknown responsibilities. Let us not forget them.

The closing address of the Conference was given by Miss Emma Dean Anderson who has spent fifty-one years in devoted service to India's women and children. She spoke on India's Call; My Answer and Your Answer." This was a wonderful setting forth of life consecrated to Christ's service and her appeal must have meant much to everyone in that great audience. While the Conference has closed we believe its influence will go on and on, reaching out into unnumbered lives.

INDIA

Letters from India tell of missionaries being on vacation. Miss Jean Morrison has been in Murree again this summer (about forty miles from Rawalpindi) and writes that the Christians are so glad to have a missionary and regular church services. "We are having a good many baptisms, and collecting a fair amount of money, which goes to Rawalpindi district except the Thank Offering, and we are carrying on regular work among the non-Christians stationed there. There are so many missionaries in Pindi in the summer that we can quite easily spread out over these outstations that are not occupied through the year. I have a splendid Bible woman, the best I have ever had, and she is priceless up here. Mrs. D. R. Gordon was very ill this year and has not yet fully recovered. Mrs. Downs and her baby seem to have made a complete recovery. Most of the missionaries are going into the mountains now for their summer vacations. It has been a very hot season on the plains and there has been much cholera, smallpox and other diseases."

Some of the missionaries are at Dharmsala, Punjab. Among them are Miss Elizabeth McCahon and Miss Rosa McCullough. The latter seems in good health but Miss McCahon is not as strong as she might be. There are four families in this little community: Dr. McConnelee's, Charles Stewart's, J. C. Alter's, and Mr. and Mrs. McArthur. Those who have small children are running a cooperative school which, however, has been seriously interrupted by a virulent type of whooping cough which has been going the rounds of our seven children. We are glad to report that all are now better.

Dr. Faith Reed left India early in the Spring but stopped over in Egypt to visit her father and later accompanied him to Bad-Nauheim, Europe, where he went for his vacation. For some time she has been in the American Medical Association in Vienna, Austria. The mornings are spent in the operating room of a two thousand bed hospital, helping with operations and making the rounds with the chiefs. She finds it most interesting and worthwhile work. In the afternoon she is attending lectures. She is hoping to reach America early in November.

The party sailing for India on S. S. CITY OF HARVARD, September 12, includes the Misses Hazel Bennett, Evelyn Cathcart and Kate Hill, returning; and Dr. Helen Sharp and Miss Glendine Lundquist, sailing for the first time. In addition to these were the following missionaries under the Foreign Board: Rev. J. G. Campbell and family, Rev. and Mrs. H. S. Nesbitt, and Rev. J. C. Heinrich.

EGYPT

A few years ago arrangements were made whereby some of our missionaries were permitted to spend their midterm vacation out of Egypt. A number have taken advantage of this allowance this summer and are vacationing in different parts of Europe. Very enthusiastic letters come from some of our workers, telling of the benefit received from being in a comfortable climate and of their delight in the wonderful scenery of the mountains. The Misses Rena Hogg, Davida Finney, and Laura Walker have been in Switzerland for a number of weeks and expect to return to Egypt strengthened and invigorated and ready for their work early in September. Miss Ruth Work has been spending her vacation in Troodas, Cyprus, while Miss Stella Robertson and her mother planned to spend three weeks of their vacation on the island of Rhodes. Miss Margaret Bell, Miss Marion Paden, Miss Alice Grimes, and Miss Roxy Martin have been in Palestine and made their headquarters in Nazareth.

Miss Dora Mason had been preparing to visit her sister in England, but was severely burned early in the

summer. We are thankful to say she has almost recovered but it has been thought best for her to take her furlough at the present time in order that she may regain her strength. Word came from Egypt that she planned to sail for America September 7th. We are very thankful her life has been spared and we pray that she may be able to take up her work within a short time.

The latest word from Miss Anna Y. Thompson is that she is still in the hospital and very weak but is able to see her friends and send out loving messages to those who are interested in her.

A cablegram announced the safe arrival of the Misses Marie Tait, Leota Cabeen, and Alta French in Alexandria August 25th, and on September 8th of Miss Jeannette McCrory and Miss Elizabeth M. Wilson (new). On September 20th Miss Bernice Knowles and Mrs. Rachel T. Seiver left New York to resume their work in Egypt and Miss Gudrun C. Estvad expects to sail October 4th.

At the meeting of the Summer Commission of the Egyptian Missionary Association in Ramleh July 6th to 8th, resolutions were passed in appreciation of the lives and services of Miss Margaret A. Smith, Mrs. H. C. Campbell. Dr. A. F. Grant, and Dr. J. Kelly Giffen. These resolutions on the death of Miss Smith and Mrs. Campbell will be published later in the Magazine.

ETHIOPIA

Soon after his arrival in Addis Ababa, Mr. Fred L. Russell cabled us that Dr. Pollock was improving slowly but steadily. A recent letter received from Mrs. Pollock gives some of the details of her husband's illness. "He had not been very well for a month or two but upon coming back from the station after seeing Prof. Work off to America, Dr. Pollock complained of feeling tired. He went to bed at once. His temperature rose steadily and soon a severe headache developed. This was dreadful night and day for five or six days and then the rash appeared. His suffering was intense; the typhus headache is considered the most excruciating known. Dr. Lambie has been in charge of him since the rash appeared and has been a great source of comfort and help to Mrs. Pollock. Dr. Pollock has been at the point of death many times but was a little better August 15th. Fortunately for his heart his temperature did not come down with a crash as is often the case but each day since the 13th his temperature has not been quite so high as on the previous day. He is now almost out of danger unless some unforeseen complication arises. There has been a great volume of prayer for him here in town. It is amazing and touching to see how many friends he has and their diverse kinds." There has likewise been a great volume of prayer offered here in America that Dr. Pollock's life might be spared. We are still trusting that all these prayers may be answered and that Dr. Pollock may soon be raised up to health and strength and be able for the work he loves so well.

SUDAN

No direct word has been received from the Sudan during the past month. Miss Marguerite McClellan sailed for Omdurman September 12th. She is the only one of the Women's Board missionaries to return to that field this year, but Dr. G. A. Sowash who is under the Foreign Board sailed September 20th. The missionaries from the Sudan who have recently returned to this country are the Misses Ganter, Turk and Soule, and Rev. and Mrs. Ried F. Shields.

Miss Soule has been the guest of her devoted friends, Mr. and Mrs. John A. Miller of Indiana, Pa. She attended the New Wilmington Conference with them and they all showed their interest by attendance at all the meetings. On Sabbath

afternoon of the Conference Miss Soule told of the little black children that she has adopted as her own and spoke of the joy that has been hers in caring for these little ones and teaching them what it is to be loved and to know of Christ. She told the names of several of the children and especially mentioned little John and little Nettie whom she had named for Mr. and Mrs. Miller. She has surely been very happy in her work at Nasser but needs the rest she is having now. We hope she will gain health and strength and be ready to go out to her work at the end of her furlough.

Rev. and Mrs. Shields both had fine addresses at the Conference and are keeping busy telling of their work while they are resting in this country.

DONATIONS

For seven years the Dorcas Circle of our church in Rochester, N. Y. has been sending hospital dressings to the George Memorial Hospital in Ethiopia. This Dorcas Circle is a group of twelve young women who meet in the evening once a month and work for two hours on folding sponges. They joy in the fact that their work helps in carrying comfort to the sick ones. The value of the box recently reported, including work, is $50.00.

A box valued at $18.90 was sent to Memorial Hospital in Sialkot, India by The Women's Missionary Society of Rochester, N. Y. The items therein contained were: 2 bolts of Bird's eye material made into 26 diapers; 10 yards of white outing flannel made into 20 diapers; 33 bands; 30 yards unbleached cotton made into 44 dresses; 3 yards pink and blue flannel made into 3 blankets; 11 bars white soap; 3 dozen wash cloths, safety pins, mosquito netting, 9 boxes baby talcum powder; 13 towels, and 100 yards gauze.

The Verna Pillow Circle of Morgan Hill, California, has sent a box to Omdurman, the Sudan, for the Christmas party. That box contained 13 new cotton dresses for small girls, 1 used cotton dress and one new princess slip. Some of you will remember that Miss Pillow was originally a member of the Morgan Hill congregation.

We are very grateful to these societies for their helpful gifts and we know that their prayers and interest follows the gifts. We appreciate the help all these friends have given and we know that they will have their reward in the joy of service.

We ask your prayers for all the returning missionaries and the new ones going out to the field for the first time, that they may be kept in safety on their journey, may reach their desired haven, and may be used largely in the work of the Master.

GOODBYE

It is a hard word to say but we surely do mean a God bless you to all the dear friends and members of our United Presbyterian Church.

The CITY OF HARVARD sails at 5 p.m. today, September 12. Our week at Prince George Hotel has been filled with good things.

Our party consists of Rev. and Mrs. J. G. Campbell, Ernest and Joan; Rev. and Mrs. H. S. Nesbitt; Rev. J. C. Heinrich; Miss Hazel Bennett, Miss Evelyn Cathcart and our new missionaries, Dr. Helen Sharp and Miss Glendine Lundquist, R. N. Miss Marguerite McClellan of the Sudan goes with us as far as Port Said, Egypt.

We are all grateful for many letters, telegrams and packages coming from Maine to California. We love you all.

Kate A. Hill.

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

THE NEW FRENCHBURG

Some who remember hearing of Frenchburg in former years may still be thinking of us as an isolated station away back in the mountains of Kentucky, but state highway No. 40 has changed all of that and brought us into almost daily contact with nearby cities. Thus, in our dormitories we have boys and girls who can and do take advantage of these contacts and are no different from boys and girls who go to your own public schools. They return from their week-end visits at home in cars of various makes; the girls wear the latest in dress and hat and make-up and are quite well informed as to the most popular movie star.

In contrast to these, however, we must remind you that we still have many mountain cabins, unchanged by the passing years of progress. To reach them they still must travel through the mud of dirt roads, over many winding trails, up rocky creek beds and down steep, treacherous paths where no automobile can travel and the faithful mule is the only dependable means of transportation. Here live our boys and girls with many brothers and sisters in their three-room cabins. These know nothing of the attraction of town and their only fashion guide is the mail order catalogue. They are anxious for an education and somewhere in the family an older brother or sister, a cousin or perhaps a neighbor has attended Frenchburg school and boastfully told how one is able to work his way through school.

In our dormitories we have sixteen students who have a brother or sister also in dormitories—sixteen pairs. We cannot enumerate the cousins and other kin folks for we sometimes wonder if they are not all more or less closely related. Many, too, who have had older brothers or sisters attending in former years are there. We are glad that the families are so pleased with the school that they desire to have other members of the family come as soon as they are old enough. If they do this we have our dormitory rooms engaged for many years to come. We have just started on the first two of several families of ten children.

Being house mother for the girls makes one more familiar with the girl problem so I am picturing one of these girls as she enters the dormitory. She is dressed in a simple print and with a very small amount of baggage with her. She is assigned to her room and questioned by the matron who finds she has not brought soap, towels, toothbrush or paste, table napkins or any of the other necessary toilet articles. Forewarned is forearmed so in a short time all of these are provided from the storeroom supply and the girl in the intimate contact of dormitory life soon becomes familiar with their use.

Now you are wondering how our girls fit in from these two extremes mentioned and those not so extreme in between. It is interesting to watch the development; how quickly the new girls pick up and imitate the ways, manners and styles of the older girls. The commodious bathrooms are busy beauty parlors on Saturday afternoon where one with girlish candor frankly suggests a more becoming mode of hair dress and proceeds to demonstrate. The girls are friendly and helpful, kind and sympathetic, having their little squabbles and jealousies to be sure, but companionable and generous.

It takes both boys and girls a little longer to get used to our table customs for this is a delicate subject not so easily approached. Criticism and correction might seem to reflect on home training, so little by little they

are taught by observation and tactful suggestions, and how keen they are. Thoughtfulness and consideration for others are instilled into their training. Some who have complained of the formality of our table manners and customs have, because of this same training, found themselves so much at ease when at a later day they attended contests of various kinds in distant cities, were entertained in homes, at banquets and dinners that they freely acknowledged their gratitude for the training.

A boys' dormitory is just a boys' dormitory, but wherever there is a girls' dormitory there too, are the boys. And since in our case the common dining room is at the girls' dormitory that is all the more excuse for the boys lingering on the steps and near the entrance, or perhaps we should say exit. So anytime between 6:30 a.m. and 7:00 p.m., except while in school, strangers might be excused from making the observation, as frequently they do, "I thought this was a girls' dormitory."

The students are chaperoned and supervised at all times. Older students have occasionally the privilege of a date, but even this is confined to the campus, as all of our social activities are provided by the school: baseball, basketball, tennis, hikes into the most interesting caves and cabins, parties of both boys and girls at the gymnasium, occasionally movies, sometimes just an informal get-together for quiet games in the girls' parlor, and what they seem to enjoy most of all is playing together in front of the dormitory after the girls have finished the supper dishes and there is still an hour before study hall—any game, just so they may choose partners, such as "Skip To My Lou", "Farmer In The Dell", or "Three Deep" until the gong rings, calling them to study hall.

Each dormitory tries to maintain a home atmosphere for its young people; an atmosphere such as is found in every Christian home. Devotion follows the morning meal led by one of the matrons and by one of the teachers after the evening meal. Group prayer circles are held in each dormitory and always the Christian standard upheld where, "Christ is the head of the house, The unseen guest at every meal, The silent listener to every conversation."

Caroline Pollock.

Indian Department

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

WA-SO-SA

In a letter in June, Rev. R. G. Smith of Tama, told me this story:

"We were made very happy yesterday by the very sweet conversion of our old Indian friend Wa-so-sa. She has always been a warm friend but a very conservative woman. We never dared to hope that these old people would ever change, but they are so sweet and kind when they accept our Christ as their Savior.

"Wa-so-sa was so ready and so willing to be baptized. She raised herself up on her pallet, put her hands on her head, and was so eager to be baptized. Her married grandson, wife and three children live with her for she is too feeble to do any more hard work. To our great surprise the granddaughter said she, too, was a believer and wanted to be baptized. She went out and spoke to her young husband and came in with her eyes so bright and said, "Moses says 'All right'." We had talked to her, but she always said 'Sometime'. Her baby had been very ill with pneumonia, and she wanted her children baptized too. Her husband had been baptized

while he was away at school, and he said he would like to have his name on the church roll. Mrs. Smith held little baby Lurine, and the mother held three-year-old Wilbur, and they were baptized there in the presence of their great-grandmother."

A letter of September 3rd says: "Wa-so-sa, the old lady whom I baptized last spring, died on July 4th at the age of ninety-five. The beautiful thing about this death and burial was the fact, that when her son found out I could not possibly be with them, he asked Rev. Stevenson, the Presbyterian minister, who has been taking charge of my work during my absence, to officiate at the funeral. This shows to me how genuine was her confession and that of the family in the fact that they wanted a Christian burial."

OUR SYMPATHY

The many friends of the Rev. and Mrs. R. G. Smith will be sorry to hear of an accident which they had on August 15th. At Leon, Iowa, about twelve miles from the Iowa-Missouri State line, a travelling man's car skidded across the road right in the path of the Smith car, and there was a pitiful smash-up. The Rev. and Mrs. Smith and the man were all picked up unconscious and were taken to a little hospital at Leon where they received the best of care.

Mrs. Smith was unconscious for five days and during that time it was impossible to tell what injuries she sustained. Later news tells us she has regained consciousness and her mind is clear. She has a broken right wrist, and head injuries and in order to receive attention from a specialist she was taken by ambulance to Marshalltown, where she is in the Deaconess Hospital. Here a specialist took X-rays of her head and found that her right jaw-bone was broken and there was a bad skull fracture around the left ear. She is suffering great pain from knitting bones and has not been able to take any solid food. But she is suffering so uncomplainingly and hoping to come out of this trial with few permanent injuries. At the last writing she was still improving and thankful that her vision is not impaired. She is bright and cheerful and wants to express her appreciation for all the kind letters that have been sent.

Mr. Smith's nose was broken and his right wrist also, and he was suffering great pain from injuries received in the chest from the pressure of the steering wheel. He was taken to Marshalltown to see a specialist, because of a severe hemorrhage from the nose. At the last writing he was able to be back at Tama and goes over every day to see Mrs. Smith at Marshalltown. The cast will be removed from his wrist very soon, and he is feeling much better and is back at work doing what he can.

The Indians at Tama have been very kind and thoughtful and have expressed themselves as anxiously awaiting the return of our missionaries.

We hope that the women of the Church will join us in thanking God for the spared lives of these friends, and that in due time there may be complete and speedy recoveries. May we pray also that the witness of our missionaries in pain and suffering may bear testimony of the patience of children of God. May the Indians see how the Christian can be bright and cheerful in adversity, because of the presence of the Great Physician with His healing touch.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

ETHIOPIA

Gorei, Ethiopia,
June 13, 1932.

My Dear Juniors:

Perhaps you have heard of the splendid Junior church in Gorei, organized by Mrs. West. For several weeks these children met on a veranda, but a friend in America has given us a new house of worship. The building while made of mud and covered with straw is very large and light. All around the inside walls a low bench has been built and this bench covered with mats. In one end of the room stands a long table on which are beautiful African wild flowers or some flowers from American seeds. We also have a small black organ.

Some sixty children gather for Junior church. After the opening exercises and before the Bible lesson there is one or two minutes recess, when every child stands, yawns, stretches, shakes his hands and then laughs and talks with his neighbors. Then the teacher says, "Now children take out your keys and lock your lips very tightly." After this the children settle themselves on the mats and not another noise is heard during the lesson unless someone is asked to unlock his lips to answer questions.

As the teacher looks down upon her little students she finds free children and slaves, light skins and dark, brown eyes and blue, tight kinky hair and straight black hair, children well kept and children who have no one who cares a great deal about them, but all with bright shiny faces and eyes that twinkle. These little ones attend the Junior Society, too. In your Junior meeting sometimes please pray for the little Ethiopian children that they may learn of their Creator in the days of their youth, and soon stretch out their hands unto God.

Sincerely your friend,
Viola Bayne.

Gorei, Ethiopia,
June 14, 1932.

Dear Mrs. McMunn:

Very soon after your letter was received, Dr. Bergsma's book reached us. I am glad that it is before me so that I may know how much material you have had for your classes in book form. One almost hesitates to try to add anything to what has been written in the book for the author does sum up so very well most of the interesting aspects of life here. Your idea to get some additional material for Junior work ought to make us all work hard to get it to you for how well we know that the Junior age is the place to reach our young folks.

The picture of my school girls with flowers was taken on New Year's Day. The women and girls have no part in the celebration of Muscal, so that New Year's Day is considered their day. They may stand along the line of procession and watch the parade of soldiers and officials, they may sing out the joy cry when some one of especially high honor circles the "Cross", but never take part in the ceremony. However, when New Year's comes they spend days preparing for their good time. They gather roots which will color their hands red and some few days before the big day they pound it and get it ready for its purpose. In the evening they have a friend bind their hands shut, filling their palms with red dye. Next morning their finger nails are beautifully stained and the palms of their hands too, though that often washes off soon. However, the red on the nails stays until it has grown off at the end.

All clothes are washed and flowers gathered. It is the custom among the girls and young women (unmarried) to go from house to house, singing and dancing and presenting these flowers, expecting money in return.

NEW YEAR'S DAY
A day of celebration for the girls at Gorei, 1931
Cut furnished from Mrs. George Moore Memorial Fund.

We have managed to stop our school girls from begging, and you see by the picture that they look a pretty happy bunch of girls. The flowers are mostly red roses, for they do love red. However, if you look closely you will see dahlias from our gardens, and daisies and many other flowers. They bind them about with long grass, leaving a streamer sometimes 18 inches long.

On the occasion of this picture, we had fattened a sheep for the girls and they had bought and prepared all the spices and the butter for a feast for themselves. One can hardly imagine the amount of work connected with a feast here, for everything comes unprepared. Pepper, red and black, must be ground; ginger roots dried and ground; many native spices that we have no English name for prepared in a similar way and of course plenty of garlic. These are mixed with the butter the day before and on the day of the feast the children are up bright and early to get their food cooked so they may have plenty of time for singing and dancing and then have their feast at noon. A boy who has kept the feasts and fasts of the Ethiopian church is called to slaughter the sheep. A woman or a girl never is permitted to slaughter anything. What relation it may have to the original sin of woman I do not know, but no doubt it is some such silly notion. And of course no Mohammedan would ever dare kill when a Christian expects to eat and vice versa.

These girls made their food early and then were allowed to go to the two Mission compounds to sing and present their flowers. Needless to say, they got some recompense from the other Missionaries in the way of bananas and candy, but they obeyed the law of "no begging". We had our picture taken and then were ready for the feast. And how they did eat! It is the rule in native homes that children eat just before the slaves. Honor guests eat first, the master of the house and his friends, then the mistress and her friends, then the children, and then the slaves. I imagine few of them were ever permitted to sit down at the "first table"

before and certainly few of them ever had an unbroken piece of bread before. In a native home the bread is laid in large thin slices on the bread basket table and after the first guests have done with it, it is not so very appetizing looking. But that does not seem to matter to those who follow. Broken bits of bread are their lot always until they grow up and are masters or mistresses themselves.

Not long ago one of my former school girls was calling here and told us two customs which I had not known before. When a little one is very much desired in a home and none comes, the wife will make a little garment and will spend many hours in prayer, holding the little garment in her arms and asking God to send her a child to fill the dress. Another custom is for the one who wishes the child to fast 40 days, eating nothing but a handful of parched grain each day and drinking nothing but water. How like Old Testament times it does sound!

One of our old friends refuses to respond to the name which we have always called her. Finally we discovered that she had been told that her luck would change if she changed her name and so has chosen a new name for herself. This information is usually given out by the witch doctor, though I know some Christians who are not unwilling to follow the advice of such a man. Two Mission boys recently were ill and it is a well known fact that their friends all think they were "struck by Satan". The first one was taken by his friends and we can imagine how they went about to rid him of his evil spirit. But the second one we refused to allow to be taken away from the compound until he was well enough to walk out himself. By that time his friends did not any longer bother him about his evil spirit and he is getting well too. We found that some of our regular worshippers were among those who believed that an evil spirit had indeed entered into their friend though they knew quite well that he had drunk a native medicine which will produce such an effect if not properly prepared and administered.

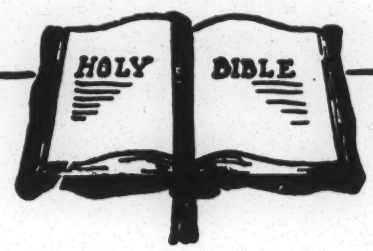
Perhaps some of your Juniors might be interested to know that one of the school girls, a little girl just past her 13th birthday, was given in marriage by her father about a year ago. She had fought off the day but since her people were of the ruling class and since it is such a disgrace for a girl to reach her 13th year and not be engaged, she fought a losing fight. However. her father did allow her to come to school for a whole term after she had become engaged to one of the government school teachers. She and her family were criticized a lot but she is a favorite child and gets her own way a great deal. I could hardly bear to see her marry but could do nothing to stop it when the time finally came. For a time she was not allowed to come to see us but now we are glad she may come at any time she wishes except that she may not come to church services. Her case is a pathetic one for she refuses to attend the native church. Once, several year ago, she went to one of the church celebrations and as she was standing in the outer court with all the women and many of the school girls, she was approached by a priest and asked what she wanted there. She said she had come to worship as had the others and then he asked her if she were not one of the Mission school girls. She knew then she was not welcome at the native church so she gathered her girl friends about her and they left, never to return. She has cut herself off from her own kind and so far is not permitted by her people to come to our services. Her parents did permit her to come so long as she was a school girl but the husband has his way now. However, she brought her mother on Thursday to the women's meeting and the mother was so happy at finding a week day service she could attend

without having to stand the criticism of the many who look over the crowd which comes to our church on Sabbath. Time may win them both and the husbands too.

If this is to get into the post today and is to get to you by the first of August I see that I may write no more. How I wish that I had the time and ability to write you all I see and hear and know would interest the children. Had I the ability I don't believe I could find the time for there just aren't hours enough in one day to do all that needs to be done. And how I would like to be home this year to help teach this Mission Study Book! But that is not to be and we shall be here praying for you all and doing what we can to answer any questions that may come to us through the mails.

With all good wishes to you in your work, and with a promise to help you with anything more that I may be able to do,

Very sincerely yours,
Ruth L. Walker.

Bible  Readings

551. Psalm 139.
552. 1 John 1:8; 2:2.
553. Prov. 28:13.
554. Isa. 64:6.
555. Isa. 61:10.
556. Rom. 3:23.
557. Gen. 3:15.
558. Gen. 3:15.
559. Gen. 3:17-19, 23, 24.
560. Gen. 3:17.
561. Why did not God continue Adam and Eve in the garden of Eden?
562. Where later in Scripture is the tree of life mentioned?
563. Who will eat of it?
564. How did God guard the gate of the garden?
565. Why did Adam name his wife Eve?
566. What was the name of the first baby?
567. What New Testament writer said that Abel's works were righteous?
568. What was the difference between the offerings of Cain and Abel?
569. Where in the New Testament recorded that God was pleased with Abel's?
570. Where does Jesus tell us that he is the way, the truth and the life?

Would you be interested in reading the series of Bible lessons given in Tanta hospital, Egypt? Morning and evening lists are given. Four series comprise the program, two of the series being used in one month. Series number one is taken up again the third month, and so on through the year. If you wish the whole program, just make your desires known and it shall be produced.

For six different months, the mornings will have these references:

1. One God.—Deut. 6:4-9.
2. Results of sin.—Gen. 6:5-18.
3. Sin bars from heaven.—Gal. 5:13-26.
4. Love and atonement.—Eph. 1:3-8.
5. Prophecy about Christ.—Isa. 9:2-7; 40:3-11.
6. Christ's testimony.—John 10:22-39.
7. Testimony of miracle.—(Fish)—Luk. 5:1-11.
8. The resurrection.—1 Cor. 15:50-57.
9. Fortells His death.—John 2:13-22.
10. The betrayal.—Luk. 22:47-54.
11. Resurrection of Christ.—Luk. 24:1-12.
12. Ascension and return.—Luk. 24:44-53; Acts 1:10-11.
13. Sinners reborn.—John 3:1-18.
14. Salvation defined and assured. 1 John 5:10-15.
15. Victory over sin.—Eph. 6:10-20.

Statistics and Efficiency

Mrs. A. J. RANDLES, Secretary, 6946 Thomas Blvd., Pittsburgh, Pa.

The August Magazine carried an introduction of the new Statistical and Efficiency Secretary from the pen of the Foreign Secretary which was generously kind. If you listen to "Amos and Andy" perhaps you heard the "Kingfish" explain the work of the publicity man to "Andy". He said, "He'll write things you aint done, but he'll write 'em so you'll *think* you have." However, this secretary has no illusions concerning herself, and it is with considerable misgivings that she receives the work of the office at the hands of the former, very efficient secretary. But having been compelled through force of circumstances to lay aside the responsibilities of other years, she welcomes these new duties as a definite form of Kingdom service and rejoices in the privilege.

The vacation period is over and we are settled down in our local societies for the winter's work. Our Statistical Report of next March is now in the making. This Jubilee Year we want our report to stand at the peak of our half century of effort, not as an end in itself, of course, but because statistics are the "evidence of things not seen".

As a first step we should increase our membership. You will think at once of that proverbial "two-thirds", asked over and over again to come with us, to no avail. Don't worry too much about them. They probably will continue to remain outside, but we can keep their number from growing. During these next months our congregations will engage in evangelistic effort. We expect a large ingathering for there are signs of a deepening spiritual life. Among these newcomers will be many eligible for missionary society membership. They should be approached at once. The majority will welcome the invitation because of the greater opportunity for friendly contacts which the smaller organization affords. With diligence and clever maneuvering it should be possible for us to outstrip that "two-thirds" until they become the minority and we find our respective positions exactly reversed.

Perhaps you have never considered the close relationship between our statistical report and our rating in efficiency. If not, scan your copy of "The Standard of Efficiency" (One may be secured for postage from the Literature Department, 904 Publication Building, Pittsburgh) and note how almost every point from 1 to 10 has its bearing on statistics. An increased membership should mean an increase all along the line—more missionary contributions, more Thank Offerings, more Magazine readers, more mission study, more prayers. A higher rating in efficiency means increased statistics, and increased statistics speak well of the efficiency of the organization. Unquestionably the two go hand in hand, and neither can travel jubilantly without the other.

Have you caught the vision of our Church for this Diamond Jubilee Year? The March reports will tell.

Remember that "an Informed Church is a Transformed Church". Keep the church informed through THE WOMENS MISSIONARY MAGAZINE.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br., Pittsburgh, Pa.

THE PRESIDENTIAL ELECTION OF 1932

As we draw near to the presidential election on Tuesday, November 6, we, missionary women standing for the preservation and enforcement of prohibition, are confronted with a situation in casting our vote for that preservation and enforcement in so far as the selection of a President is concerned. We do not have in this election the clear cut issue of a dry candidate standing on a dry platform as against that of a wet candidate standing on a wet platform as we had it in the election of 1928. This is surely a time when party and organization lines are disappearing and the choice rests on the selection of the issue and the candidate by individual opinion and preference. What shall that preference be as related to the future of prohibition?

In the Democratic party platform there is the repeal plank which "declares specifically for the repeal of the 18th Amendment and demands that Congress propose such a repeal to ratification conventions in the states. It urges the party, in case the 18th Amendment is repealed, to co-operate in the enactment of measures to prevent the return of the saloon and demands that the Federal government protect the states against the importation of liquors in violation of state laws. It declares for the immediate modification of the Volstead Act to legalize beer and other alcoholic beverages permissible under the Constitution for beverage purposes." Governor Roosevelt in his acceptance speech declares himself unqualifiedly for repeal and for the immediate modification of the Volstead Act.

In the platform of the Republican party is a submission plank which proposes "an alternative amendment which would give the people an opportunity to decide whether they will retain the Amendment unchanged or adopt a substitute permitting the states to legalize the sale of intoxicants as their citizens may determine, subject to the power of the Federal government to protect those states where prohibition exists and to safeguard citizens everywhere from the return of the saloon and its attendant evils." (Quotations on both platforms are taken from the evaluation of the platforms by the National Board of Strategy.) Mr. Hoover went further than this in his speech of acceptance and advocated the adoption of an amendment giving each state the right to choose its own method of control.

We need hardly state that we are opposed to a repeal amendment and to the modification of the Volstead Act which would permit the legalized sale of beer. We are against the substitute amendment which would mean the destroying of national prohibition as it would give the states the right to deal with the problem as they see fit. If there has not been state co-operation in the matter of federal enforcement of national prohibition, how can we expect the co-operation of surrounding states with any state that elects to have state prohibition? There will be problems of enforcement far greater than those we have now. As Director Woodcock said, "We will have 48 frontiers to police." Mrs. Ella Boole in her statement on President Hoover's speech of acceptance said, "American statesmanship cannot work out a solution that will be effective which will make the country part wet and part dry." So this measure means in reality the repeal of prohibition. We are against an amendment which advocates state control, a method of attempted control of the liquor traffic, which, when tried in the past, failed. This so-

called policy of "state control", like that of "government control" means only a policy of "state sale". We firmly believe that the pledges of both parties against the return of the saloon and saloon conditions are empty words in the face of their other proposals. No power, state or federal, can prevent that return sooner or later if repeal, modification or these substitutes carry through.

How then shall we vote? That we will leave to the conscience of the individual woman. Perhaps the message that the president, Mrs. Boole, gave to the recent convention of the Women's Christian Temperance Union in Seattle will be helpful. She said in part, "My advice is to evaluate the platforms of all parties, study the records of candidates, ask yourself the questions—how can I vote so as to save the 18th Amendment or as much of it as possible? Will my vote put administration in the hands of an enemy of prohibition or of one who is its friend but who is overwhelmed with the problem of enforcement?"

We *do know* where we can put our votes most effectively and where we *must* put them. We must support such dry candidates as are running for the legislatures pledged to stand by the retention of state enforcement acts and Sabbath laws. We must send to Congress dry candidates pledged to stand against repeal, substitute amendments or the modification of the Volstead Act. We *must* keep the dry majority in Congress. It lies in the hands of these men, not in the hands of the President, to propose amendments to the Constitution and to cast the first decisive vote on them.

We have come in the history of prohibition to an experience similar to that which came to the Israelites as they journeyed on their way through the desert toward Canaan. They who had been so signally delivered from bondage forgot the horrors of slavery and the oppression in Egypt, and because of thirst, hunger and weariness longed again for the fleshpots. They wished to relieve themselves of their present trials by returning to those the remembrance of which had been softened by time and forgetfulness. We are experiencing opposition, lack of enforcement, divisions of opinions and many trying situations in regard to prohibition. We are often weary and discouraged, the fierce heat beats down upon us, the way seems too hard at times to travel, we lose our vision of Canaan. God help us to keep our memory of past saloon conditions unforgettably vivid and clear before our inward eyes that we may remember the awfulness of legalized liquor. God help us to take no backward step toward "the fleshpots". God help us to see the issues clearly, judge wisely, vote conscientiously.

Remember the available Citizenship supplies—Playlets, "The Urn of Destiny" and "The Slackers". Leaflets, "Why Vote", "Why A Young Woman Should Vote", "The Good Citizen", Four Posters. Citizenship Pledge cards and "Are You Registered" cards. A new leaflet is ready, "Before Prohibition", also a new play, "They Say".

NOTICE TO PRESBYTERIAL SECRETARIES

The Presbyterials are urgently requested to forward names of delegates to the 1933 W. G. M. S. as soon as possible. Registration begins with November. Early enrollment smooths the way for the President, the Secretary, and all concerned with the preparation of the program.

Lillian M. Robertson, Convention Secretary.

Literature Department

MISS ELIZABETH MILLIGAN, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

"The ball of snow increases in size with each revolution. If we are not wiser tomorrow than today, it is because we have learned nothing today."

MISSION STUDY 1932—1933

Rainbow Empire (adult-foreign); one to four copies sent to one address, 70 cents each, postpaid; five or more copies sent to one address, 65 cents each, postpaid; books called for personally, 65 cents each.

How to use "Rainbow Empire", 15 cents each.

The Up Trail (Junior-foreign), 40 cents per copy. The "How to Use" is 15 cents per copy. Tickets for "The Up Trail" trip are 1 cent per strip. Each child should have one strip.

Facing the Future in Indian Missions (adult-home), 60 cents in paper and $1.00 in cloth.

Leader's Manual for "Facing the Future", 25 cents.

Many Moons Ago and Now (Junior—home), 75 cents in paper. Directions for class leaders are included in the text.

"Many Moons Ago and Now" has not yet (September 3rd) come from the press. Orders will be filled when we receive the books.

LEAFLETS FOR OCTOBER PROGRAMS

Abyssinia—The Country and People, 3 cents.

Abyssinia—Its Religions, 3 cents.

First Fruits—Four of the Forty-Four, 3 cents.

The above are our only leaflets on Ethiopia. For other supplementary material, see Ethiopia Specials in the 1931 and 1932 Magazines and the July Magazine; also articles in *The United Presbyterian* and *The Christian Union Herald* throughout the year.

WORLD DAY OF PRAYER FOR MISSIONS, MARCH 3, 1933

The World Day of Prayer for Missions is observed annually by the Christian women of the world on the first Friday of Lent, which this year is March 3rd.

We will carry the *Day of Prayer* supplies in stock as usual. Those who order earliest are best served. If organizations under whose auspices the meetings are held would make their plans soon and order their supplies early, it would prevent much disappointment at the end. The Literature Department must order cautiously as there is no sale for left-over stock after March 3rd.

The November issue of *The Missionary Review of the World* will contain extensive material, information and suggestions for the observance of the World Day of Prayer. The price is 25 cents plus postage—3 cents.

The *Call to Prayer cards* should be in use immediately. They are *free;* but we would appreciate very much if those ordering them would send the postage for mailing. It costs 3 cents to mail a package of one hundred or less.

There will be no *"Call to Young People"* nor *"seals"* issued for the 1933 observance.

A complete list of the *World Day of Prayer* supplies, with prices, will appear in this department of the November Magazine.

The Women's Board is hoping that every auxiliary of the W. G. M. S. will co-operate fully with its local congregation and presbyterial in the "Loyalty Campaign" program of October 16 to November 27.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Ruth I. Ardrey, 1924 ..... Sialkot City
Miss Helen Artman, 1920 ..... Sialkot City
Miss Hazel Bennett, 1908 ..... Gujranwala
Miss Katherine Beattie, 1920 ..... Sangla Hill
Miss Minnie Beatty, 1912 ..... Abbottabad
Miss Roma Beatty, 1909, Badomali, Sialkot District
Miss Rebecca Jean Black, 1921 ..... Sangla Hill
Miss N. Addaline Brandon, 1931 ..... Gujranwala
Miss Frances E. Brown, 1928 ..... Sargodha
Miss Theresa Brownlee, 1922 ..... Sialkot City
Miss Lois M. Buchanan, 1910 ..... Sialkot
Miss Henrietta Cowden, 1905 ..... Sialkot
Miss Evelyn Cathcart, 1925 ..... Sargodha
Miss Laurella G. Dickson, 1897 ..... Gurdaspur
Miss Margaret Fehlman, 1913 ..... Gurdaspur
Miss Betsy Fleming, 1913 ..... Jhelum
Miss Ella M. Gordon, 1893 ..... Campbellpur
Miss Vida J. Graham, 1922 ..... Pathankot
Miss Nancy Hadley, 1904 ..... Zafarwal
Miss Evva P. Hartig, R. N., 1924 ..... Jhelum
Miss Eva M. Hewitt, 1930 ..... Pasrur
Miss Kate A. Hill, 1896 ..... Sargodha
Miss Zarra S. Hoon, 1921 ..... Rawalpindi
Miss Janette Howland, 1921 ..... Jhelum
Dr. Reba C. Hunsberger, 1921 ..... Sialkot City
Miss Flora Jameson, 1903 ..... Sangla Hill
Miss Mary Kyle, 1904 ..... Pasrur
Miss Olive Laing, 1912 ..... Rawalpindi
Miss Sara Jane Lamont, 1928 ..... Gurdaspur
Miss Mary A. Lawrence, 1893 ..... Rawalpindi
Miss Mary E. Logan, 1891 ..... Gujranwala
Miss Glendine Lundquist, R. N., 1932 .....
Miss Eleanor W. Maconachie, 1909 ..... Pathankot
Miss Elizabeth McCahon, 1875 ..... Sialkot
Miss Elizabeth F. McConnell, R. N., 1931 .....
..... Gujranwala
Miss Lillian A. McConnell, 1902 ..... Lyallpur
Miss Rosa McCullough, 1879 ..... Gujranwala
Miss Jean Morrison, 1895 ..... Rawalpindi
Miss Mary R. Martin, 1890 ..... Sheikhupura
Miss Margaret L. Murdoch, 1924 ..... Campbellpur
Miss Marian T. Peterson, 1930 ..... Pathankot
Miss Willa Ramsey, 1921 ..... Pathankot
Miss Laura Reynolds, 1924 ..... Sangla Hill
Miss Louise Scott, 1916 ..... Gujranwala
Miss Rose Shereda, 1928 ..... Lyallpur
Miss Helen C. Sharp, M. D., 1932 .....
Miss Vivian L. Trimble, 1921 ..... Gurdaspur
Miss Helen V. Weede, 1928 ..... Pasrur
Miss Georgia Wengert, 1920 ..... Zafarwal
Dr. Maria White, 1886 ..... Pasrur
Miss Dora B. Whitely, 1911 ..... Pasrur

NOW IN THIS COUNTRY

Miss Emma Dean Anderson, 1881 .....
.....231 Franklin St., Slippery Rock, Pa.
Miss Lois Boyd, 1918 ..... Sparta, Ill.
Miss Marie E. Cash, R. N., 1926 .....
..... R. D. 6, Lebanon, Ind.
Miss Mary F. Lincoln, R. N., 1920, ...
.....1502 Penn Ave., Wichita, Kansas
Miss Maude M. Miller, 1925 .....
Electric Ave. and 6th St., Lewistown, Pa.
Miss Henrietta Moore, 1898 .....
..... R. D. 2, Slippery Rock, Pa.
Miss Sara A. Moore, 1917 .....
.....138 Steel St., Cambridge Springs, Pa.
Faith W. Reed, M. D., 1926 .....
.....c-o Rev. W. H. Reed, Minia, Egypt.
J. P. Simpson, M. D., 1902 ..... Radford, Va.
Miss Kate E. Spencer, 1918 ....R. D. 5, Robinson, Ill.
Miss Emma Stauffer, R. N., 1925, c-o Mrs..
..... C. L. Graff, Blacklick, Pa.

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884, Jerusalem, Palestine.

EGYPT

Miss Ella M. Barnes, 1911 ..... Cairo
Miss Margaret Bell, 1901 ..... Fayoum
Miss Anna B. Criswell, 1905 ..... Assiut
Miss Leota Cabeen, 1909 ..... Alexandria
Miss Mary F. Dawson, 1922 ..... Cairo
Mrs. Ada A. Dunlap, 1926 ..... Assiut
Miss Lucia Dwight, 1919 ..... Cairo
Miss Davida Finney, 1914 ..... Assiut
Miss Minnehaha Finney, 1894 ..... Tanta
Miss Alta G. French, 1925 ..... Assiut
Miss Martha Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Alice Grimes, 1924 ..... Minia
Miss Rena Hogg, 1899 ..... Assiut
Miss May Holland, R. N., 1913 ..... Benha
Miss Bernice Knowles, 1932 ..... Tanta
Miss Lucy Lightowler, 1921 ..... Mansoura
Miss Ruth McCleery, 1931 ..... Cairo
Miss Jeannette McCrory, 1916 ..... Minia
Miss Lillian McClelland, 1923 ..... Cairo
Miss May E. McFarland, 1919 ..... Cairo
Miss Carol E. McMillan, 1906 ..... Tanta
Miss Helen J. Martin, 1915 ..... Cairo
Miss E. Roxy Martin, 1901 ..... Cairo
Miss Dora Mason, 1918 ..... Assiut
Miss Sara B. Meloy, 1923 ..... Cairo
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Marion Paden, 1920 ..... Zagazig
Miss Venna R. Patterson, 1924 ..... Luxor
Miss Frances M. Patton, 1922 ..... Mansoura
Miss Estella Robertson, 1922 ..... Cairo
Mrs. Rachel Tracy Seiver, 1925 ..... Fayoum
Miss Edna B. Sherriff, 1920 ..... Alexandria
Miss Isabel Simpson, 1931 ..... Cairo
Miss Nellie C. Smith, 1911 ..... Benha
Miss Marie F. Tait, 1925 ..... Tanta
Miss Anna Y. Thompson, 1871 ..... Cairo
Miss Helen May Walker, 1930 ..... Cairo
Miss Laura B. Walker, 1904 ..... Luxor
Miss Ethel Weed, 1919 ..... Alexandria
Miss Elizabeth S. White, 1924 ..... Alexandria
Miss Ruth Mary Williamson, 1924 ..... Tanta
Miss Esther W. Wilson, 1919 ..... Beni Suef
Miss Margaret A. Work, 1924 ..... Cairo
Miss Ruth Work, 1904 ..... Assiut
Miss Laura Wright, 1921 ..... Tanta
Miss Elizabeth Wilson, 1932 ..... Beni Suef

NOW IN THIS COUNTRY

Mrs. Mary K. Coventry, 1918 ....Americus, Kansas
Miss Gudrun C. Estvad, 1925, 9 Lathrop St.,
..... Madison, Wis.
Miss Elsie French, 1909, c-o Mrs. W. J.
French, 924 S. 10th St., Escanaba, Mich.
Miss Alfretta M. Hammond, 1904 .....
..... State Hospital, Warren, Pa.
Miss Lois D. Kingan, 1926, 960 Third Ave.,
..... Los Angeles, Calif.
Miss Mary L. Thompson, 1917 ..... Tarkio, Mo.
Miss Jane C. Smith, R. N., 1922 .....
.....438 N. Market St., Ligonier, Pa.
Miss Ida B. Whiteside, 1913 .....
..... Salem Street, Greenwich, N. Y.

SUDAN

Miss Mary E. Cole, 1919 ..... Khartum North
Miss Una Cole, 1918 ..... Omdurman
Miss Elsie E. Grove, 1912 ..... Khartum North
Miss Ray Huffman, R. N., 1924 ..... Nasser
Miss Aulora R. McIntyre, 1919 ..... Omdurman
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss Marguerite McClellan, 1926 ..... Omdurman
Miss Ruth M. Parks, 1930 ..... Khartum North
Miss E. Verna Pillow, 1930 ..... Khartum North
Miss C. Blanche Soule, R. N., 1921 .....
6817 Cresheim Rd., Mt. Airy, Phila, Pa.

NOW IN THIS COUNTRY

Miss Esther Minta Ganter, 1928 .....
....709 Prospect Ave., So. Pasadena, Calif.
Miss Frances Turk, R. N., 1921, 823 E. Hutchin-
.....son Ave., Edgewood, Pittsburgh, Pa.

ETHIOPIA

Miss Edith C. Anderson, R. N., 1929 ..Addis Ababa
Miss Dora B. Arveson, R. N., 1930 ....Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929
..... Addis Ababa
Miss Viola M. Bayne, R. N., 1924 ..... Gorei
Miss Isabel Blair, 1922 ..... Sayo
Miss Mildred Kiemele, 1929 ..... Addis Ababa
Miss Elizabeth McKibben, R. N., 1924 ..... Sayo
Mrs. Ruth L. Walker, 1923 ..... Gorei
Miss Florence D. White, 1923 ..... Addis Ababa

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c/o American Mission should be added to each foreign address)

EGYPT

Rev. and Mrs. J. W. Acheson .....Cairo
Dr. and Mrs. C. C. Adams .....Cairo
*Dr. and Mrs. J. R. Alexander .....Cairo
Rev. and Mrs. J. M. Baird .....Benha
Dr. and Mrs. J. H. Boyd .....Tanta
Dr. and Mrs. R. W. Caldwell .....Alexandria
Dr. and Mrs. E. E. Elder .....Cairo
Rev. and Mrs. W. T. Fairman .....Cairo
Dr. and Mrs. H. L. Finley .....Assiut
Rev. and Mrs. Dalton Galloway .....Beni Suef
Rev. and Mrs. L. A. Gordon .....Alexandria
Dr. and Mrs. A. F. Grant .....Tanta
Rev. and Mrs. E. E. Grice .....Assiut
Dr. and Mrs. H. K. Giffen, ...Assiut
Dr. and Mrs. L. M. Henry .....Cairo
Mr. and Mrs. F. S. Hoyman .....Assiut
Dr. and Mrs. H. S. Hutchison, ...Tanta
Rev. and Mrs. W. B. Jamison .....Mansoura
Rev. and Mrs. Earl R. Jamieson .....Fayoum
Rev. and Mrs. H. E. Kelsey .....Cairo
Dr. and Mrs. F. C. McClanahan .....Assiut
Dr. and Mrs. N. D. McClanahan .....Assiut
Prof. and Mrs. M. C. McFeeters .....Assiut
Rev. and Mrs. H. A. McGeoch .....Zagazig
Dr. and Mrs. R. T. McLaughlin .....Cairo
Dr. and Mrs. W. T. Moore .....Tanta
Mr. and Mrs. W. W. Nolin .....Alexandria
Dr. C. A. Owen .....Assiut
Dr. and Mrs. H. E. Philips .....Cairo
Rev. and Mrs. W. H. Reed .....Minia
Dr. and Mrs. C. P. Russell .....Assiut
Rev. and Mrs. W. J. Skellie .....Luxor
Dr. and Mrs. A. A. Thompson .....Assiut
Dr. and Mrs. F. Scott Thompson .....Assiut
Rev. and Mrs. R. W. Walker .....Luxor
Dr. and Mrs. N. B. Whitcomb .....Assiut

ON FURLOUGH

Mr. and Mrs. Ewing M. Bailey, Frenchburg .....School, Frenchburg, Ky.
Rev. and Mrs. W. P. Gilmor, R. R. 5, Box 195 .....Fresno, Calif.
Rev. S. G. Hart, D. D., ...New Wilmington, Pa.
Rev. and Mrs. F. D. Henderson, ...542 N. Bever St., Wooster, Ohio
Dr. and Mrs. W. W. Hickman, 116 N. 2nd St., ...Albia, Iowa
Mrs. C. A. Owen, 618 S. 2nd Ave., Washington, Ia.
Rev. and Mrs. J. A. Pollock 3944 Grenet St., ...Pittsburgh, Pa.
Dr. and Mrs. M. S. Roy, ...New Concord, Ohio
Rev. and Mrs. R. C. Shaub, 29 Alexander St., ...Princeton, N. J.

PUNJAB, INDIA

Rev. and Mrs. D. E. Alter, Woodstock School, ...Landour, Mussoori
Rev. and Mrs. J. C. Alter .....Zafarwal
Dr. and Mrs. W. T. Anderson .....Sialkot
Dr. and Mrs. M. M. Brown .....Sargodha
Rev. and Mrs. J. G. Campbell .....
Dr. H. C. Chambers .....Rawalpindi
Rev. and Mrs. E. V. Clements .....Badomali
Rev. and Mrs. J. H. Colvin .....Gurdaspur
Rev. and Mrs. Osborne Crowe .....Sialkot
Rev. and Mrs. J. B. Cummings .....Rawalpindi
Prof. and Mrs. W. J. Downs .....Rawalpindi
Rev. and Mrs. R. A. Foster .....Sialkot
Rev. and Mrs. A. W. Gordon .....Jhelum
Dr. and Mrs. D. R. Gordon .....Rawalpindi
Rev. J. C. Heinrich .....
Rev. and Mrs. J. A. McArthur .....Sargodha
Dr. and Mrs. J. A. McConnelee .....Gujranwala
Rev. and Mrs. Kenneth MacKenzie .....Sialkot
Dr. and Mrs. J. G. Martin .....Taxila
Rev. Robert Maxwell .....Gujranwala
Mr. and Mrs. W. H. Merriam .....Gujranwala
Rev. and Mrs. P. A. Miller .....Lyallpur
Mr. and Mrs. C. C. Millsen .....Gujranwala
Rev. and Mrs. Hugh M. Milne .....Gujranwala
Rev. and Mrs. H. S. Nesbitt, ...Gurdaspur
Rev. and Mrs. S. C. Picken .....Sangla Hill
Dr. and Mrs. E. L. Porter .....Rawalpindi
Miss Gwynaeth R. Porter .....Taxila
Rev. and Mrs. W. H. Ross .....Sheikhupura
*Rev. T. L. Scott, D. D. .....Gujranwala
Mr. and Mrs. C. A. Stewart .....Sialkot
Dr. and Mrs. H. J. Stewart .....Gujranwala
Rev. J. H. Stewart .....Pathankot
Dr. and Mrs. R. R. Stewart .....Rawalpindi
Rev. and Mrs. Wm. Sutherland .....Campbellpur
Mr. and Mrs. F. A. Whitfield, ...Gujranwala

ON FURLOUGH

*Rev. J. S. Barr, D. D., ...New Wilmington, Pa.
Rev. E. E. Campbell, D. D., 808 W. South St., ...Akron, Ohio
Mrs. J. C. Heinrich, ...150 Elm St., Oberlin, Ohio
*Dr. and Mrs. J. H. Martin, ...New Concord, Ohio
Mrs. Robt Maxwell, Box 333, New Wilmington, Pa.
Rev. and Mrs. G. J. Murdoch, ... R. 1., Cambridge, N. Y.
Rev. and Mrs. E. C. McConnelee, Victor, Colorado
Mrs. J. H. Stewart, 5523 McKean St., Phila., Pa.

THE SUDAN

Rev. and Mrs. W. J. Adair .....Nasser, Sobat River
Rev. and Mrs. J. Lowrie Anderson .....Omdurman
Rev. and Mrs. Leander Finley, ...Khartum
Mr. and Mrs. H. B. Gephardt ....Doleib Hill, Malakal
Mr. and Mrs. J. P. McKnight .....Khartum
**Rev. and Mrs. Glenn P. Reed, Doleib Hill, Malakal
Rev. and Mrs. P. J. Smith, ...Nasser, Sobat River

ON FURLOUGH

Rev. and Mrs. R. L. Edie, 1619 W. Washington .....St., Phoenix, Arizona
Mr. and Mrs. H. D. Finley, ...New Alexandria, Pa.
Rev. and Mrs. J. A. Heasty, ...Sterling, Kansas
Rev. H. H. McClellan, ...Bovina Center, N. Y.
Rev. and Mrs. R. F. Shields ....337 N. McKean St., Butler, Pa.
Dr. and Mrs. G. A. Sowash, ...New Wilmington, Pa.

ETHIOPIA

Rev. and Mrs. B. B. Buchanan, Sayo, via .....Gambela, The Sudan
Mr. and Mrs. D. C. Henry, Sayo, via ....Gambela, The Sudan
Rev. C. F. Kenneweg .....Addis Ababa
Dr. and Mrs. J. S. Maxwell, Sayo, via ....Gambela, The Sudan
Dr. J. Alvin Orr, Jr. .....Addis Ababa
Dr. and Mrs. A. W. Polloch .....Addis Ababa
Mr. Fred L. Russell .....Addis Ababa
Mr. and Mrs. P. R. West, Gorel, via ....Gambela, The Sudan

ON FURLOUGH

Dr. and Mrs. Stuart Bergsma ....5800 Maryland Ave., Chicago, Ill.
Mrs. Fred L. Russell, ...Grandview, Wash.

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* Retired from active service.
** Honorary Missionary.

HOME MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. R. G. Smith .....Tama, Iowa
Rev. Arthur Petrie .....Warm Springs, Ore.
Rev. W. A. Matthews .....Simnasho, Ore.

HOME MISSIONS

Mrs. A. Caliandro, (Italians) 80, 29th St., ...West New York, N. J.
Mrs. Maude Morrison, (Aliens) .....Hickory, Pa.
Mrs. Frank Lieske, (Aliens) .....Langeloth, Pa.
Mrs. Mary Ciancio, (Italians) 7609 Tioga St., ...Pittsburgh, Pa.
Miss Ella Montgomery, Route 4, Mansfield, Ohio
Mrs. Jennie G. Nicol, 7501 S. Normandie Ave., ...Los Angeles, Calif.
Miss Sallie E. Dickey, 7739 N. Paulina St., ...Chicago, Ill.
Miss Mildred Robb, 1345 Ocean Ave., ...San Francisco, Calif.
Mrs. Alice M. Maxon, 531 Couch St., ...Portland, Ore.
Miss Margaret Heazlett, 1135 Hiland Ave., ...Coraopolis, Pa.
Miss Josephine J. Zucchi, 12 Sixth Street, ...East Providence, R. I.
Miss Mary Geyer, 438 W. 44th St., New York, N. Y.

MOUNTAIN MISSIONS

Prof. M. H. McDowell, ...Frenchburg, Ky.
Prof. and Mrs. Frank Wiley, ...Frenchburg, Ky.
Prof. E. M. Bailey, ...Frenchburg, Ky.
Miss Ruth L. Courter, ...Frenchburg, Ky.
Miss Helen Wright, ...Frenchburg, Ky.
Miss Grace Finney, ...Frenchburg, Ky.
Miss Lou Berryhill, ...Frenchburg, Ky.
Miss Martha Baird, ...Frenchburg, Ky.
Dr. Esther Mitchell, ...Frenchburg, Ky.
Miss Edna Sutton, ...Frenchburg, Ky.
Mrs. Caroline Pollock, ...Frenchburg, Ky.
Miss Mae Beveridge, ...Frenchburg, Ky.
Miss Margaret Beveridge, ...Frenchburg, Ky.
Miss Thelma Porter, ...Frenchurg, Ky.
Rev. and Mrs. H. Glenn Stephens, Frenchburg, Ky.
Miss Gwenyth M. Spooner, ...Frenchburg, Ky.
Rev. and Mrs. Ray M. Davis, ...Ezel, Ky.
Miss Lillabel Towle, ...Ezel, Ky.
Miss Etheldean Ferguson, ...Ezel, Ky.
Miss Kate D. Seaman, ...Ezel, Ky.
Miss Ruth M. Bemis, ...Ezel, Ky.
Miss Alice M. Childs, ...Ezel, Ky.
Miss Hazel A. Birnbach, ...Ezel, Ky.
Miss Sarah Conrad, ...Ezel, Ky.
Miss Ruth Finney, ...Ezel, Ky.
Mr. and Mrs. Roy Myers, ...Ezel, Ky.

NEGRO MISSIONS

Mrs. Betty Groves .....Arlington, Ala.
Mrs. Cleora Williams .....Arlington, Ala.
Mrs. E. C. Williams .....Arlington, Ala.
Mrs. Mazella Lyman .....Arlington, Ala.
Mrs. Pauline Blevins .....Arlington, Ala.
Rev. W. G. Wilson .....Camden, Ala.
E. W. Young .....Camden, Ala.
C. E. Shelton .....Camden, Ala.
Garrett Wilson .....Camden, Ala.
Miss Annie Blevins .....Camden, Ala.
Miss Lenora Starkey .....Camden, Ala.
Miss Amanda Freeman .....Camden, Ala.
Miss Evelyn Haygood .....Camden, Ala.
Miss Sadie P. Marsh .....Camden, Ala.
Miss Eunice Young .....Camden, Ala.
Miss Mayme Smith .....Camden, Ala.
Miss Lucy Woodward .....Camden, Ala.
Mrs. Nannie Bonner .....Camden, Ala.
Mrs. B. D. Bridges .....Canton Bend, Ala.
Mrs. Ella Cotton .....Canton Bend, Ala.
Mrs. N. J. Rhea .....Miller's Ferry, Ala.
Mrs. C. B. Simpson .....Miller's Ferry, Ala.
Miss Maudrie Turpin .....Miller's Ferry, Ala.
Miss F. C. Parker .....Miller's Ferry, Ala.
Mrs. L. M. Smith .....Miller's Ferry, Ala.
Prof. William Peters .....Prairie, Ala.
Mr. C. J. Wright .....Prairie, Ala.
Miss Lillian Douglass .....Prairie, Ala.
Miss Mattie Palmer .....Prairie, Ala.
Mrs. Estella Peters .....Prairie, Ala.
Mrs. Estella Perkins .....Prairie, Ala.
Mrs. Della Seright .....Chase City, Va.
Mrs. Lavina Gains .....Chase City, Va.
Mrs. Luella Tidball .....Chase City, Va.
Miss Daisy Osborn .....Chase City, Va.
Mrs. Fannie Jones .....Chase City, Va.
C. L. Blackwell .....Chase City, Va.
Mrs. Eva Adams, Supt. .....Henderson, N. C.
Mrs. Elizabeth Shepherd .....Henderson, N. C.
Mrs. Hattie Ellis .....Henderson, N. C.
Miss Josephine Warren .....Henderson, N. C.
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A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

□ □ □

THANKSGIVING THOUGHTS

Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. —Eph. 5:20.

I heard one man ask the question: "What have we to be thankful for?" He was thinking of temporal things—loss of crops, dry weather, loss of a job, loss of health, loss of property, loss of the savings of a life-time, loss of home; sickness, suffering, hunger, disgrace, no money, worry, pain, death.

Many, many there are today whom the above troubles stare in the face, and are heart-rending anxieties.

But the Christian should not worry over these things. Read Matthew 7:25-34.

"Therefore take no thought, saying, What shall we eat? or What shall we drink? or, Wherewithal shall we be clothed. . . . Therefore take no thought for the morrow."

Jesus had not where to lay his head. Have we not been too anxious about these worldly comforts and pleasures? When they slip from us, we feel too often that we have nothing to be thankful for. We have put our money in banks and lands, etc., and "riches take wings and fly away"; we have forgotten that we should "lay up our treasures in heaven." We have put self first; whereas we should put God first; put the Church, missions, suffering humanity first; and "put our trust in the Lord." Will He let His children suffer, or go hungry, or beg bread?

Be careful (anxious) for nothing: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.—Phil. 4:6.

Too many there are who, when losing all those earthly things, and having no hope of a heavenly home, take their own lives. But the Christian has blessings without number to be thankful for.

"Thanks be unto God for His unspeakable Gift."

The Bible, the Church, the communion of the saints, friends, opportunities for usefulness, the love of God, His goodness and mercy, His marvelous works, the Hope of Heaven.

O Thank the Lord, the Lord of love,
O Thank the God, all gods above,
O Thank the mighty King of Kings
Whose arm has done such wondrous things.
—Bible Songs No. 4. No. 277.

Many Christians can thank God for the sunlight, for glad days, for a peaceful heart, for saved souls, for the forgiveness of sins, and joys innumerable.

Paul to the Christian says: "'All things are yours; . . . the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

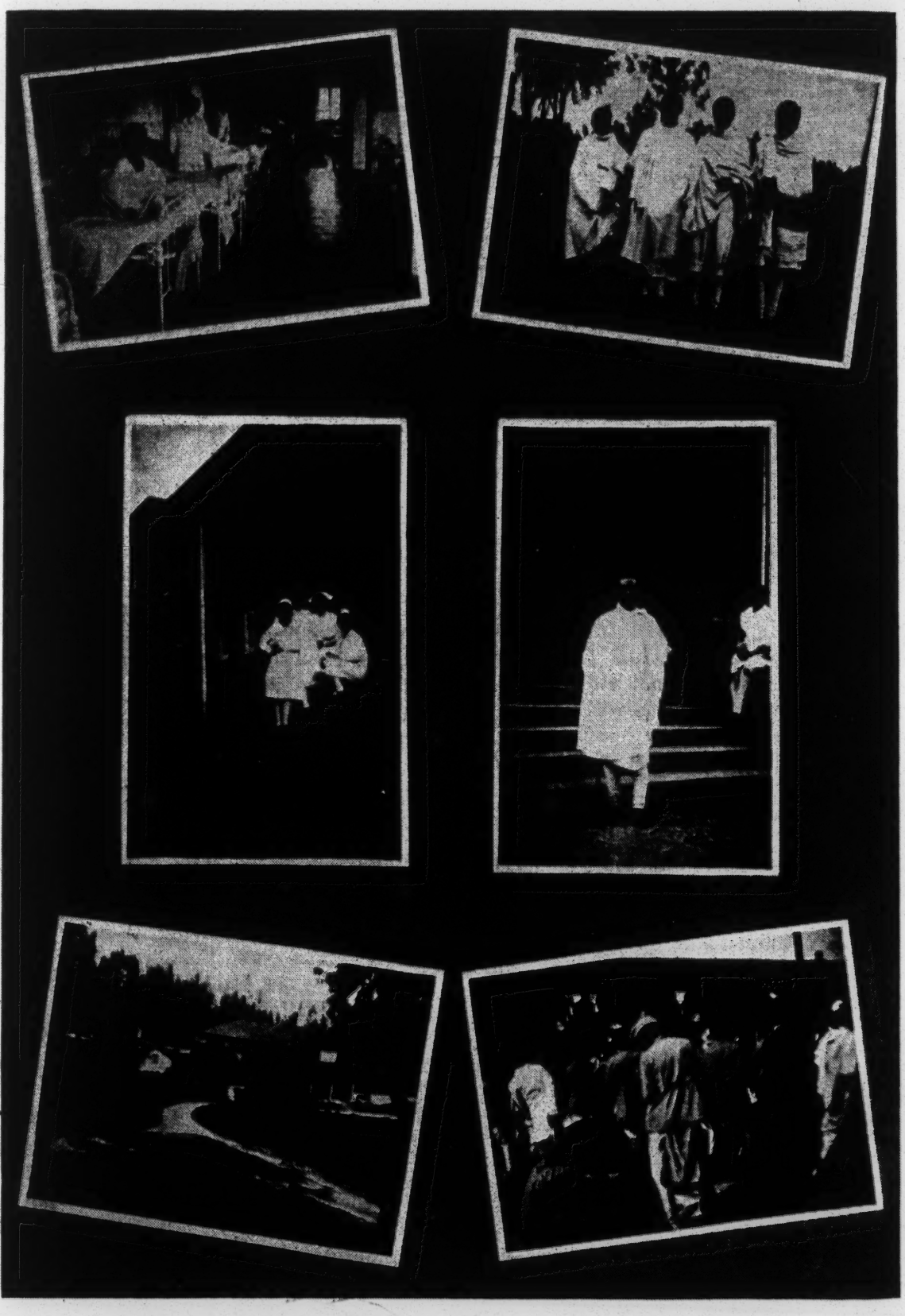
O the depth of the riches both of the wisdom and knowledge of God!—Rom. 11:33.

Then, on Thanksgiving Day let us be truly thankful, even though we may be experiencing—like Paul— "tribulation, distress, persecution, famine, nakedness, peril, sword." The love of God, which is better than all earthly things will make us truly thankful.

As Christian women, as members of the Missionary Society, how can we show our real gratitude? On Thank Offering day let us "Come into His courts and bring an offering."

Thankful tribute gladly bringing,
Let us come before Him now,
And with psalms His praises singing,
Joyful in His presence bow.
Ps. 95. No. 4. Bible Song 190.

Mrs. Hetty Graham Evans,
Reynoldsburg, Ohio.



SCENES IN GEORGE MEMORIAL HOSPITAL, ADDIS ABABA, ETHIOPIA

1. Surgical Ward. 2. Some of the Hospital Orderlies. 3. Misses White, Beatty, Anderson and Mrs. Bancroft. 4. A Convicted Robber. Our Evangelist Sitting. 5. Doctors and Nurses' Home. 6. We administer to the needs of the Indians who are Banyan, Mohammedan, Bhudist and Hindu. These are Indians seeing a friend off.

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